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FOR THE CHRISTIAN MONITOR.

As a sequel to those Essays, which have appeared in this publication on some of the distinguishing features of Experimental Religion, I have thought it might be useful to publish the system of questions and counsel, drawn up a few years since by the Rev. Dr. Green, President of Princeton College, for the use of those students, who entertained a belief, that they had "passed from death unto life." May the reading of them be made instrumental of destroying the hope of the hypocrite, and of strengthening that of the righteous.

A. B.

Questions for self examination.

1. Have you seen yourself to be by nature and by practice a lost and helpless sinner. Have you not only seen the sinfulness of particular acts of transgression, but that your heart is the seat and fountain of sin; that in you, naturally, there is no good thing. Has a view of this led you to despair of help from yourself, and to see, that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for ability and disposition rightly to perform any duty.

2. On what has your hope of acceptance with God been founded?—On your reformation? On your sorrow for your sins? On your prayers? On your good works and religious observances?—Or has it been on Christ alone, as your all in all? Has Christ ever appeared very precious to you? Do you mourn, that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? And in doing this, (if you have done it,) has it been not only to be delivered from the punishment due to your sins, but also from the power, pollution, and existence of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from all sin, without any exception of a favorite lust? Do you pray much to be delivered from sin? Do you watch against it, and against temptation to it? Do you strive against it, and in some good degree get the victory over it? Have you so repented of it, as to have your soul really set against it?

4. Have you counted the cost of following Christ, or of being truly religious? that it will cut you off from vain amusements, from the indulgence of your lusts and from a sinful conformity to the world? that it may expose

you to ridicule and contempt, possibly to more serious persecution? In the view of all these things, are you willing to take up the cross, and to follow Christ, whithersoever he shall lead you? Is it your solemn purpose in reliance on his grace and aid, to cleave to him, and to his cause and people, to the end of life?

5. Do you love holiness? Do you love a holy God, and because he is holy? Do you earnestly desire to be more and more conformed to God, and to his holy law? to bear more and more the likeness of your Redeemer? Do you seek, and sometimes find, communion with your God and Savior?

6. Are you resolved, in God's strength, to endeavor conscientiously to perform your whole duty to God, to your neighbor, and to yourself? Do you perform common and relative duties conscientiously, as part of the duty which you owe to God?

7. Do you make conscience of secret prayer daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a set time, and place, and order of exercises, for performing this duty?

8. Do you daily read a portion of the Holy Scriptures in a devout manner? Do you love to read the Bible? Do you ever perceive a peculiar sweetness in the truths of Holy Scripture? Do you find them adapted to your necessities, and see at times a wonderful beauty, excellence and glory in God's word? Do you make it the man of your counsel, and endeavor to have both your heart and life, conform-

ed to its doctrines and requisitions?

9. Have you ever attempted to covenant with God? to give yourself away to Him, solemnly and irrevocably hoping for acceptance through Christ alone; and taking God, in Christ, as the covenant God, and satisfying portion of your soul?

10. Does the glory of God ever appear to you as the first, greatest and best of all objects? Do you desire to promote the glory of God, as the chief object of life?

11. Do you feel a love to mankind—such as you did not feel, before you became religious? Have you a great desire that the souls of men should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people, with a peculiar attachment, because they bear their Savior's image, and because they love and pursue the object, and delight in the exercises, which are most pleasing and delightful to yourself? Do you, from your heart, forgive all your personal enemies, and refuse to cherish or entertain any sentiments of hatred or revenge? If you have injured any person, have you made reparation; or are you ready and willing to make it?

12. Do you feel it to be very important to adorn religion by a holy, exemplary, amiable and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?

13. Do you desire and endeavor to grow in grace and in

the knowledge of Christ your Savior more and more? Are you willing to sit at his feet, as a little child, and to submit your reason and understanding, implicitly, to His teaching: imploring His Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you more and more into a likeness to Himself?

COUNSEL.

1. Remember that these questions are intended to point your attention to subjects of inquiry, the most important. Do not therefore content yourself with a careless or cursory reading of them. Read and deliberate, and examine yourself closely on the questions under each head; and let your heart be lifted up to God, while you are examining each particular question, in earnest desires, that he would show you the very truth. When you find yourself deficient in any point, note it down in writing, and bend the attention of your mind to it, and labor and pray, till you shall have made the attainment, which shall enable you to answer it clearly.

2. Remember that secret prayer, reading the Scriptures, watchfulness, and self-examination are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such, usually will be your inward peace and the safety of your state. Unite them all together, and never cease to practise them so long as you live.

3. Besides the Bible, have constantly in reading, at your

leisure hours, some author of known piety and excellence. Read the works of Owen, Baxter, Doddridge, Watts, Witherspoon, Newton, Scott, &c.

4. Do not suppose, that any evidence, which, at present you may think you possess, of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to come: nor from repeated examinations and trials of yourself, even to the end of life. Many marks and evidences of a gracious state are set down by pious writers. But they must all come to this—to ascertain what is your *prevailing* temper and character; whether on the whole you are increasing in sanctification, or not. If you are, you may be comforted; if not, you have cause to be alarmed. It is only he, who endureth to the end, that shall be saved.

5. I think it of very great importance to warn you, not to imagine that true religion is confined to the closet or to the church; even though you apprehend, that you have great freedom and comfort there. Freedom and comfort there are indeed most desirable; but true religion reaches to every thing. It alters and sweetens the temper. It improves the manners. It goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit, you will be better sons, better scholars, better friends, better members of society, and more exemplary in the discharge of every duty; as the sure consequence of this invaluable possession. And if your religion does not produce these effects, even though you may talk of inward comforts, and even of

raptures, you have great reason to fear, that the whole is a delusion, and that the root of the matter is not in you. "Herein," said the Savior, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

6 Be careful to avoid a gloomy temper. Be habitually cheerful, but avoid levity. Mirth and laughter are not always sinful. But let your indulgence in them be clearly innocent, not very frequent, and never of long continuance. Be very humble. Be not talkative. Try however, in every way, to promote religion among your relatives and friends. Win them to it by your amiable temper and exemplary deportment. "Flee youthful lusts." Shun every excitement to them. Guard against dissipation; it extinguishes piety. Be not disconcerted by ridicule and reproach. Your Savior bore much of these for you. Think of this, and be ashamed of nothing so much as of being ashamed of Him. Trust in his protection, live to his praise, and you will spend an eternity in His blissful presence.

FOR THE CHRISTIAN MONITOR.

Extract from an Original Letter.

"I am glad you feel interested about the poor heathen children. Your friend — is warmly so; indeed, he enters with warmth into every benevolent design. I am told before he became religious, he was quite parsimonious; if so, divine grace has made a surprising change; for, few now equal him in generosity. What a happiness to possess the riches

of this world, and a disposition at the same time to dedicate them to the service of God! How enviable the state of such a person! Ah, would there were many such! But the number is increasing, and will doubtless continue to do so, in a far greater proportion than in any former period of the world. The silver and the gold are the Lord's; and when he pleases, the hearts of men are opened to cast it into his treasury. We see this remarkably exemplified in innumerable cases. What great exertions are making at the present day, for the diffusion of the Sacred Scriptures; for sending the heralds of salvation to the remotest corners of the earth, for the instruction of the rising generation, the relief of the destitute, &c. And what impels so vast a multitude to concur in such beneficent designs? "Surely this is the Lord's doing." Praised be our God! How consolatory, how delightful is the thought, that the immense aggregate of misery, which now exists on earth, is, in this way, continually lessening! The Lord reigneth; let the whole world rejoice. His designs of infinite benevolence are rapidly progressing; nothing can retard their approach to perfect consummation; nothing counteract them. What a privilege, what an honor, to be employed, as the instruments of effecting so much blessedness! Surely we cannot be too thankful, that we live in such a day.—My dear friend, let us animate each other to exertion. Let us arouse from that stupor, into which we are so prone to fall, and in the fulness of our hearts, sacredly devote our time, our influence, our talents of eve-

ry kind to the service of our divine Redeemer; counting them as utterly worthless, when employed in any other way. For this end we were created; for this we were redeemed. Let us entreat the Lord earnestly, effectually, that he would impress our minds with a consciousness of our obligations, and of our vast responsibility. We are not our own. Formed by the mighty power of God at the first, and ever dependent on Him for every breath we draw, for the exertion of every faculty, for the continuance of every blessing; are we not bound by powerful ties, to serve him? And Oh! let us ask our hearts, is there not yet a stronger, dearer tie, than any I have yet mentioned? Shall not the *dying love of Christ* constrain us? Filled with shame and grief for our past insensibility and indolence, let us fall at his feet, and pray that he would infuse into our souls that spirit of fervent love which shall impel us to a different course, from that, which we have hitherto pursued. Let us fasten our eager gaze on him, till we mourn with godly sorrow for our ingratitude and disobedience. Foolish, thankless, guilty wretches, that we are; what words are sufficiently strong to convey an adequate idea of the baseness of our conduct. And we are not only criminal, but we discover excess of folly. We pretend to desire happiness; why then not seek it, where we are sure it will be found? Why wander in search of it to those scenes, to which it is an utter stranger? Can any felicity equal that which results from devotedness to God? Is any thing

but wretchedness, to be expected from a departure from him? We can be at no loss to answer questions such as these. Why then such inconsistency? Let us conduct more like reasonable beings; let us aim to glorify and enjoy God, and to the utmost of our ability strive to promote the temporal and eternal benefit of our fellow creatures."

Sayings of the Rev. R. Cecil.

"When I was sunk in the depths of infidelity, I was afraid to read any author, who treated Christianity in a dispassionate, wise, and searching manner. He made me uneasy. Conscience would gather strength. I found it more difficult to stifle her remonstrances. He would recalc early instructions and impressions, while my happiness could only consist with their obliteration.

"My father had a religious servant. I frequently cursed and reviled him. He would only smile on me. That went to my heart. I felt that he looked on me, as a deluded creature. I felt that he thought he had something, which I knew not how to value; and that he was therefore greatly my superior. I felt there was a real dignity in his conduct. It made me appear little, even in my own eyes.

"My first convictions on the subject of religion, were confirmed from observing, that really religious persons had some solid happiness among them, which, I had felt, that the vanities of the world could not give. I shall never forget standing by the bed of my

sick mother. 'Are you not afraid to die?' I asked her: 'No.' 'No!' Why does the uncertainty of another state give you no concern? "Because God hath said to me, *Fear not, when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.*" The remembrance of this scene has oftentimes since drawn the prayer from me, that I might die the death of the righteous.

"The voice of Christ is, *My son, give me thy heart*, and to him who obeys he will say 'Go in peace! go into the grave; go to judgment; go into eternity! go in peace!'

"What an oppressive burden is taken off a Christian's shoulders by his privilege of leaving all consequences, while in the path of duty, to God! He has done with, 'How shall I bear this trouble? How shall I remove this difficulty? How shall I get through this deep water?'—But leaves himself in the hand of God.

"When I was about twenty years old, I became utterly sick of the vanity, and disgusted with the folly of the world. I had not thought then of Jesus Christ or of Redemption. The very notion of Jesus Christ or of Redemption repelled me. I could not endure a system so degrading.

"I remember the time even after I became really serious in religion, when I could not understand what St. Paul meant by telling of the glory of Christ in such hyperbolical terms, and always dwelling on the subject. But *now* I understand why he did so, and wonder no more; for there is no other subject comparatively worthy our thoughts.

"Give to every kind of knowledge its due attention and respect; but what science is to be compared to the knowledge of Christ crucified? Had a traveller lost his way in some desert, where he had wandered, till he was fainting with hunger and thirst, for what would he first ask? for music? for painting? No,—he would ask for bread!—for water! Any thing else, offered him, would be a mocking of his misery.

"Every thinking man will look around him, when he reflects on his situation in this world; and will ask, "What will meet my case? What is it that I want? What will satisfy me? I look at the *rich*—and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the rich fool, summoned away in the very moment, when he was exulting in his hoards. If I look at the *wise*, I see Solomon, with all his wisdom, acting like a fool; and I know, that if I possessed all his wisdom, were I left to myself, I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation! If I turn to *men of pleasure*, I see that the very sum of all their pleasure is, the bed into which Satan casts his slaves! I see Esau selling his birthright for a mess of pottage! I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age! If I think of *honor*,—take a walk in Westminster Abbey—there is an end of all inquiry. There I walk among

the mighty dead. There is the winding up of human glory! And what remains of the greatest man of my country? A boasting epitaph! None of these things then can satisfy me! I must meet death—I must meet judgment—I must meet God—I must meet Eternity!

“Men of the world know nothing of true glory. They know nothing of the grandeur of that sentiment. *Thou, O God, art the thing, that I long for!*—What are the greatest minds, the noblest projects in the world, compared with a Christian! Take Mr. Pitt for instance; and contrast him with the most insignificant old woman in the church of Christ. If the Bible be not true, you have no standard; all your reasonings, and science, and philosophy, and metaphysics, are gross absurdity and folly. But if the Bible be true, Mr. Pitt, great and noble as he is, yet considered as a mere politician, even Mr. Pitt has a little, contracted, mean mind! a driveller! an earthworm! Compared with his projects and schemes, the old woman, who rises at two o’clock in the morning, lights her farthing candle, stands all day over her washtub, at night puts on her red cloak, steals out to some place of worship, hears the truth of the Gospel, mangled perhaps with ignorant, yet honest zeal, but draws in good into an honest and prepared heart—why this woman is a heroine—a noble mind compared with the greatest of men, considered as mere men of this world! Nothing in man is great, but so far as it is connected with God.

“There are no greater objects of

pity in the world, than men of nice discernment and fine taste in every thing of a worldly nature, but who have no taste for the riches, that endure forever—no love for God or his word—no love for Christ and their souls.”

“God calls not for *thousands of rams*, nor for *ten thousands of rivers of oil*. He calls not his creatures to live in sackcloth and ashes, nor sets them to perform long pilgrimages, nor to inflict pains on their bodies. No! the rigors of superstition are from man. The voice of God is, ‘Be happy here and forever! Fly that which will make you miserable every where!’ *‘Come unto me all ye that labor and are heavy laden, and I will give you rest.’*”

“Take care, Christian, whatever you meet with on your way, that you do not forget your Father! When the proud and wealthy rush by in triumph, while you are poor and in sorrow, hear the voice of your father saying, ‘My son, had I loved them, I should have corrected *them* too. I give them up to the ways of their own heart; but to my children if I give sorrow, it is that I may lead them to a crown of glory that fadeth not away.’”

“God has called us to meet his best gift to man, his only begotten Son, not in a splendid court, but in a manger!—in the wilderness!—in Gethsemane!—before the high priest, when they spat in his face, and buffeted him, and smote him!—at the cross!—at the sepulchre! Thus it is that he corrects the pride and ambition of the heart.

“Few Christians, if any, sufficiently honor Christ, as governing their concerns. They do not

say 'Now, while I am praying on earth, my Savior is working for me in heaven. He is saying to one, Do this, and to another Do that; and all for my good.' While Jeremiah was crying to God out of the dungeon, Ebedmelech was interceding for him with the king, and they were preparing the means of his deliverance.—See JER. XXXVIII.

"He who can say unto God, *Thou art my hiding place*, may go abroad about his affairs, and may pass through a thousand dangers, and yet at the same time, have such a hiding place in the favor and protection of God, that when he seems to be exposed on every side, still he is secured and hidden from every evil.

"Sin, pursued to its tendencies, would pull God from his throne. Though I have a deep conviction of its *exceeding sinfulness*, I live not a week without seeing some exhibition of its malignity, which draws from me — 'Well, who could have imagined this!' Sin would subjugate heaven and earth and hell to itself. It would make the universe the minion of its lusts, and all beings bow down and worship.

"The approaches of sin are like the conduct of Jael. It *brings forth butter in a lordly dish*. It bids high for the soul. But, when it has fascinated and lulled the victim, the nail and the hammer are behind.

"It is one of the most awful points of view, in which we can consider God, that, as a righteous Governor of the world, concerned to vindicate his own glory, he has laid himself under a kind of holy necessity, either to

purify the unclean, or to sink him into perdition.

"A wicked man is a candidate for nothing but hell! However he may live, if his conscience were alive, he would turn pale at the question, *What shall I do in the end thereof?*"

Eternity.

"WHEN I endeavor to represent eternity, I avail myself of whatever I can conceive most firm and durable. I heap imagination on imagination, conjecture on conjecture. I go from our age to the time of publishing the Gospel; thence to the publication of the law; from the law to the flood and from the flood to creation. I join this epoch to the present time and I imagine Adam yet living. Had Adam lived till now and had he lived in misery, had he passed all his time in a fire or on a rock, what idea must we form of his condition. At what price would we agree to expose ourselves to miseries so great? What imperial glory could appear glorious were it followed by so much woe? Yet this is not eternity. All this is nothing in comparison with eternity.—I go further still. I proceed from imagination to imagination, from one supposition to another. I take the greatest number of years that can be imagined. I add ages to ages, millions of ages to millions of ages. I form of all this one fixed number and I stay my imagination. After this, I suppose God to create a world like this which we inhabit. I suppose Him creating it by

forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would the production of such a world in such a manner require. Then I suppose the Creator to arrange these atoms and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require. Finally, I suppose Him to dissolve and annihilate the whole, observing the same method in the dissolution as He observed in the creation and disposition of the whole.—What an immense duration would be consumed. Yet this is not eternity. All this is only a point in comparison with eternity.

My God, *one night* passed in a burning fever or in struggling among the waves of the sea between life and death appears of an immense length. It seems to the sufferer as if the sun had forgot his course, and as if all the laws of nature itself were subverted. What then will be the state of those miserable victims to divine displeasure who after they shall have passed the ages which we have been describing will be obliged to make this overwhelming reflection, all this is but an atom of our misery.—What will their despair be, when they shall be forced to say to themselves, again we must revolve these enormous periods; and again we must suffer the privation of celestial happiness; devouring flames again; cruel

remorse again; crimes and blasphemies over and over again; *forever! forever!* Ah how severe is this word even in this life! How great is a misfortune, when it is incapable of relief! How insupportable when we are obliged to add *forever* to it! These irons forever! These chains forever! This prison forever! This universal contempt forever! Poor mortals, how short sighted are you, to call sorrows eternal, which end with your lives! What is this life; this life, which passeth with the rapidity of a weaver's shuttle! this life, which vanisheth like a sleep, is this what you call forever? Ah absorbing periods of eternity, accumulated myriads of ages, these if I may so speak, these will be the *forever* of the damned!"

SAURIN.

Reflections on Matthew XVIII. 15.

If thy brother trespass against thee. It is a supposition which can scarcely fail to be realized. While Christians are sanctified but in part, they are liable both to offend, and to be offended. Now the only bond, which connects the members of Christ's family, is that of love. Other societies may be united by ties of worldly interest; and there may be the form of a Christian church, without the influence of Christian affection; but not the reality, It will be a mere statue not a liv-

ing body. "It is an essential feature in the character of all real Christians, that they love the brethren; and this lays the foundation for sacred fellowship. While holy love is maintained in lively exercise, it will give union, strength and beauty to the church of God: and the world will take knowledge of them, that they have imbibed the spirit of Christ. —But although this Divine principle of love is implanted and nurtured in the hearts of true believers, by the power of the Holy Ghost, yet circumstances may occur, hostile to its growth, and, if special care be not taken, it will decay, and every other Christian grace will decay with it. Thus the spiritual edification and comfort of individual believers will be obstructed, the strength of the Christian community weakened, and the prejudices of unbelievers confirmed.

"Nothing tends more to destroy love, than unkindness or injurious treatment from those who are the objects of it." How then are unhappy consequences to be prevented, when one of the brethren trespasses against another? Shall the person offended, withdraw from him, who has done the wrong; or discover resentment toward him; or treat him with coldness and reserve, and remaining at a distance from him, complain to others of the trespass he has committed? Such might be the dictates of the flesh, but they are not according to the mind of Christ. 'But ought not he who has committed the injury to take the first step towards a reconciliation? And may not the brother who is injured wait until he do this? What more can be

required of *him* than a willingness to be reconciled, when due acknowledgment is made?' Nothing more, if the maxims of the world be our rule. But what if the Son of God had adopted the same principle, and had resolved, that he would do nothing for the salvation of sinners, till with humble penitent dispositions, they came and begged for mercy; would the blood of atonement ever have been shed? would a door of hope ever have been opened? Blessed be His name, He acted upon a different principle, and without waiting for us to make the first advances. He came to *seek* and to *save* that which was lost. Let His profest followers, go and do likewise. They will, if they have the same objects in view which He had, the good of the offender, and the glory of God. If their principal object be to demand satisfaction, and to gratify feelings of wounded pride and a spirit of retaliation, by seeing an offending brother abasing himself before them, they will pursue a different course, and act as Jesus would have done, if He had remained in heaven, until our humble acknowledgments and supplications had moved His heart to pity.

But is it not the duty of him who knows that his brother has aught against him, to go and make confession? Undoubtedly it is. Perhaps however he does not know it. He is not conscious of having given any ground of offence. Perhaps the same wrong spirit by which he was actuated, when he committed the offence, is still in exercise. But whatever the occasion may be of his neglecting the command that applies to

him, the command designed for the party injured, still remains the same; and remains in full force. If my brother has treated me unkindly or injuriously, and I wish to know, in such a trying situation, what is my duty, let me turn to my Bible; let me consult the commands of my Redeemer. I do so; and first I come to the precept. *if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come, and offer thy gift.* In these words I find what is the duty of him who has wronged me. But I am seeking to know what the Lord Jesus requires me to do. I look further and at length I find an injunction, exactly in point. *If thy brother has trespassed against thee, go and tell him his fault between thee and him alone.* Here is a plain, positive command address to one in my situation. Let me hasten to obey it. But may I not wait, until my offending brother obeys the command addressed to him? If I were at liberty to do this, then every other Christian in like circumstances would be at liberty to do the same; that is, no Christian, whose brother had trespassed against him would be under obligation to go and tell him his fault, until the other had come first, and sought a reconciliation. But it is evident, that after this had been done, the occasion of going to him would be wholly removed. There would be no need of going to tell him his fault, after he had come and confest it. If, therefore, the brother injured were at liberty to wait, until the brother of-

fending had done what was required of him, the command in my text need never be obeyed. It would be a dead letter. The fact is, both commands are from Christ, and cannot be disobeyed by those to whom they are addressed, without sin. The very first opportunity should be improved by him, who has done the wrong, to go and acknowledge it; and the very first opportunity should be improved by him, who has suffered wrong, to go and expostulate with the offender. The duties do not clash with each other. If the parties were literally to meet half way, it would be so much the better. The evidence which they would thus mutually give of a disposition to heal the breach that had been made between them and of reverence for the authority of Christ, their common Lord and Master, would very happily pave the way, for the restoration of the peace and union that had formerly subsisted between them. If thy brother then, has trespassed against thee, do not complain of it to others, nor let the recollection of it rankle and fester within thine own breast, but go, without the least unnecessary delay, and tell him his fault between thee and him alone. Do this, not for the sake of reproaching him, and of venting thine own unhallowed passions; but do it with a spirit of love, with a view to his spiritual good, and a desire of preventing, or of putting an end to, any interruption of that brotherly affection and harmony, the maintenance of which is so conducive to the prosperity of Zion, and to the advancement of the cause of Christ. Do it, in meekness and gentleness, forbear.

ing whatever may irritate either his feelings, or your own, while in a plain and convincing manner you set before him the injustice and impropriety of his conduct. *If he shall hear thee*, that is if he be convinced and persuaded, so as to see and acknowledge his fault, and make any further reparation, which the case may require, then *thou hast gained thy brother*; thou hast turned him from the error of his way; thou hast restored him to the favor of God and hast effected a cordial reconciliation between him and thee. Harmony again subsists, and mutual love is renewed and increased.—Is there not good reason to believe, that these desirable effects would in most instances be produced, were the rule under consideration conscientiously and promptly observed? On the other hand, is it not apparent, that in consequence of neglecting it, many strifes and contentions which might have been done away, are perpetuated, whereby much evil is occasioned to the parties concerned, and the success of the gospel is seriously obstructed?

The precept which has been the subject of the foregoing observations, deserves the serious attention not only of church-members, but of all persons. If thou hast been led to suppose, that thy neighbor has injured thee, go without delay, and with meekness and candor, converse with him privately on the subject.—This is doing to another as every one would think it reasonable should be done to himself. If this course were generally pursued, how much evil would be prevented in churches, and in socie-

ty. Very frequently it would be found, that no trespass had been committed; that the offence was unintentional; or that it was much less than had been supposed. In many instances, where very serious contentions take place, and continue through life, perhaps are transmitted to posterity, a seasonable compliance with this direction of our Savior would have ensured permanent friendship and harmony. When people neglect to go and tell him, who has injured them, of his fault, they speak of it to others. Very possibly they exaggerate; they misrepresent; what they have said is repeated again; it comes to the hearing of the person accused; and now, instead of being disposed to acknowledge the injury he has done, he complains of the injury he has received; and so it goes on: new difficulties arise; new offences are committed; the case grows more and more intricate; and the passions of both parties are more and more inflamed. In process of time, they may grow weary of wrangling; they may cease their complaints; they may treat each other with civility; but still there remains a coolness, a dislike; a spirit, very different from that of Christian love, and forgiveness, is yet unsubdued; they may carry it into the eternal world; and in that case, what will become of their souls?—Let those, who reverence the authority of Christ, who regard the welfare of society, who wish to live peaceably with all men, and to meet their Judge in peace, be careful to observe the injunction; if thy brother has trespassed against thee, go and tell him his fault with meek-

ness, and in a conciliatory spirit between thee and him alone. If he shall hear thee, thou hast gained thy brother; if otherwise, thou wilt enjoy the consciousness of having, in part at least, performed thy duty.

Let professors of religion be exhorted carefully to observe the rules of Christ and his apostles, relative to a proper discipline in the church, of which, in case of offences, the precept that has been considered, points out the first step. When any kind of wickedness is tolerated in the profest disciples of Christ; and the proper measures are not taken to reclaim, or to bring under distrust those who are guilty of it, God is greatly dishonored, the authority of Christ is disregarded, the success of the gospel is impeded, a grievous stumbling block is thrown in the way of those that are without, the offender is confirmed in his evil ways, and all his brethren become partakers of his guilt, and are in danger of being contaminated by his example.

Christians should not indeed be censorious; they should not indulge in unkind suspicions; nor be too severe in noticing those infirmities, which may be expected to accompany the purest human virtue; but they should be mindful of each other's good; and as far as possible, they are bound to take heed, that others, as well as themselves, may be kept from their own injury, and from bringing dishonor upon Him, who is the Lord and Master of them all. If when members are in a declining state, they were privately, and in a spirit of Christian love, admonished to repent, and do their first works, the effects would often be very bene-

ficial. this is one way in which Christ has directed us to *strengthen those things that remain and are ready to die*. By such a course of conduct, open sin might often be prevented. But where there is palpable misconduct, it should doubtless be attended to according to our Savior's injunctions. Plausible reasons may be suggested against it; but the authority of Christ should be sufficient to outweigh them all. There may be a fear of producing dissensions; but peace, preserved by the neglect of duty, is not a blessing but a curse. The wisdom that is from above is *first pure, then peaceable*. We must adhere to the rule of duty; Christ will take care of consequences. There can be little doubt that a faithful maintenance of discipline *from right motives* (for otherwise it will tend only to excite divisions, contentions and every evil work) is highly pleasing to Him, and eminently adapted to promote the purity of the church, as also on the whole to produce salutary impressions upon those who are the subjects of it, and upon others also. Christ commended the church of Ephesus because she could not bear those who were evil; and every other church, which in this respect resembles that at Ephesus, receives this approbation. Even when it becomes necessary to exclude unworthy members, the effects will be similar to those of the severity exercised upon Ananias and Sapphira. *Of the rest, referring to unqualified persons, durst no man join himself unto them, but the people magnified them, and believers were the more added to the Lord, multitudes both of men and of women.*

From the National Advocate.

To my creditors and former friends, for friends I cannot expect to have now.

I yesterday protested against the use of ardent spirits. The method I have taken to remedy a vice for which I have been so remarkable, may appear novel, extraordinary and unexpected. I have often promised and reiterated these promises, to forsake that baneful and scandalous practice of drunkenness, and all without effect, but having for a fortnight abstained from all kinds of liquor, and my recollection restored to me, I am left to the sad reflection of my egregious follies, and am determined to forsake them. I have, therefore, taken a method obligatory in the sight of God and man; and having been pronounced dead by some, and abandoned and incorrigible by others, I thus publicly make known my recantation.

The practice of drunkenness can never be palliated, yet nothing is more common among drunkards than to attribute their follies to misfortune and injuries received; and if that be deemed a palliation, perhaps I have a right to as great a share of it, as any man of my age. But what can be offered in palliation for man, who is placed as the supreme of all terrestrial beings, and formed in the very image of God himself, when he debases himself beneath the brute creation? Nothing. I have been considered as dead; it is a wonder that I am not, but my trembling hand and burning heart manifest that I am still alive, a living monument of human depravity, and subject to

the lash of self condemnation. How horrid the retrospection of an ill-spent life; but that of a virtuous life, how consoling in all its vicissitudes; the mind is ever at ease, conscious of having done its duty; for, as Seneca, says, the consciousness of well doing is an ample reward. I have still hopes of doing well, which I am anxious you should all know, confident that every sober, honest and industrious man forms a useful link in the chain of human existence.

According to the variety of human nature, a variety of sentiments may be produced.—The pious will rejoice to see even the reformation of but one fellow mortal. The moralist will not deride me—the gay and dissolute may. Let them; mine is the triumph over that which has, and I fear will be, the ruin of many. Ye youth, who have but just engaged on the theatre of dissipation, and who may deride my remonstrance, beware that you do not, ere long, make a disgraceful appearance, and be lost in the drama of human wretchedness. Ye youth, who have just launched on the calm sea of deceitful pleasures, beware of the intoxicating glass, before you are lost in the vortex of your own sought ruin, lacerating the bosoms of a fond father, an affectionate mother, brothers and sisters.—I have gone the rounds of dissipation; I have seen it in its greatest deformity, yet I have been long one of its pre-eminent votaries. Alas! I now feel the sad effects! I have seen youth, adorned with beauty and vivacity, who in his infancy and innocence was the darling of his parents, and their

future hope of solace in declining years, nipt in the bud, when just about to blossom, and blasted by the canker worm DISSIPATION! Leaving, as an ungrateful reward to them, the sad remembrance of his follies. I have seen the middle aged, wearied of the toils of his juvenility, still determined to support the cause of debauchery, a complete picture of contamination, guilt and human woe, drink his last poisonous draught and sink into the grave.—His children, who had fondly anticipated the protection of their father, are left to bear, in part, the burden of his guilt, and the calumny of an illiberal world. I have seen old age, after dissipating a fortune which might have alleviated the distresses of the widow and orphan, he himself a beggar, standing on the verge of the grave, with his hand extended, to receive the draught of corruption, and, as if to fill the measure of human degeneracy, drink it and drop into the grave, a wreck of human misery, forgotten and despised. The subject is too horrid to dwell upon; I must conclude with a hope that some good may be derived from these my sad reflections.

From the course which I have run through life, (though but a young man yet,) I cannot reasonably expect a place on the records of longevity—still I have hopes of living long enough to convince the world of my reformation, and if by this public exposition of the effects of this horrid vice, I can save only one being, I shall be happy.

JOHN GAINES.

William-street—New-York.

REFLECTIONS ON MATTHEW.—xxi. 19.

And when He saw a figtree in the way, He came to it, and found nothing thereon, but leaves only; and said unto it, Let no fruit grow on thee henceforward forever. And presently the figtree withered away.

IN the miracle, recorded in these words, there is something peculiar. Our Savior's other miraculous works were works of mercy. They were wrought for the removal of distress, and for the bestowment of some important good. But this miracle was a work of destruction. It is not improper, with humility and reverence, to inquire into the design of Jesus in performing it. We cannot suppose, that he was actuated by a senseless feeling of revenge; nor was it an unmeaning, wanton exercise of power; nor was it needful to prove his divine mission. Of this the disciples already had been, and were still to be favored with ample evidence, beside what the miracle afforded. It has been generally believed, and the opinion seems highly probable, that our Lord designed on this occasion, to give a lively representation of the character of the Jews, and of the evils, which were coming upon them. "It was intended," says Dr. Doddridge. "as one of these significant actions, by which the holy messengers of God frequently intimated approaching judgments." With the utmost propriety might they be compared to a tree, abounding with leaves, but without fruit. They profest the true religion; they rested in the

law ; they made their boast of God ; they gloried in being the seed of Abraham : but they did not do the works of Abraham : they did not acceptably serve God, they neglected the weightier matters of the law ; and while they punctiliously observed many of the forms of religion, and made vehement professions of piety and zeal, the fruits of true holiness were in a vast majority of them utterly wanting. The promised Messiah had now for several years been among them. He had come to observe the effects of all the cultivation, which they had received. He had come to compare their works with their professions ; their attainments with their privileges. He had come to the tree, which his own right hand had planted, with benevolent desires of beholding those fruits of righteousness, which are well-pleasing to God, and profitable to men. But he sought for them in vain. He found nothing but leaves. And this was the sentence, which he passed upon that barren, useless tree ; *let no fruit grow on thee henceforth forever.* The people were abandoned to their own wickedness. There was indeed a remnant, according to the election of grace. But in general they were given up to an evil heart of unbelief and disobedience. After rejecting and crucifying Christ, they proceeded very rapidly to fill up the measure of their iniquities. Their blindness and obduracy continued and increased, until wrath came upon them to the uttermost ; their place and nation were rooted up : their beauty was effaced, and all their glory departed. How soon did the figtree wither away ! And

so it has remained, barren, and withered, without life, without fruit, without honor, until this day. The sun of righteousness has shone ; showers of grace have descended ; and the trees around (in Gentile lands) have been made fruitful, fair and flourishing : but this still continues, a dry, unfruitful, unsightly trunk, unfit for the Lord's earthly vineyard, and for His celestial paradise. Blessed be God, the time is approaching. it is now at hand, when *Israel again shall bud and blossom, and fill the face of the world with fruit.* Let Christians pray for the posterity of Abraham.

But may we not behold, in the barren figtree, an effecting emblem of the character and doom of multitudes in Christian lands ? Let the reader apply the question to himself. Whatever leaves of profession, may be upon me, whatever appearances of piety or virtue I may exhibit, do I yield good fruit ?

It may be said, that even the most profligate occasionally perform virtuous actions ; and the most useless sometimes do good. But let it not be forgotten, that *God looketh at the heart* ; that in his estimation of conduct, the intention, the motive, is taken into the account ; and that in His Word, not only the most profligate and the most useless, but all the unregenerate, all, in whose hearts sentiments of piety have not the ascendancy, are pronounced destitute of holiness ; are represented as cumbering the ground ; as burying their talent in the earth, or covering it with a napkin. They may, through the influence of inferior motives, ab-

stain from flagrant vices, be outwardly moral, and observe the forms of devotion. But still they come within the description, *Israel is an empty vine, he bringeth forth fruit unto himself.* They may, in many ways, promote the happiness of their fellow-creatures; but nevertheless, while the law of God is not the rule, nor His glory the end of their actions, they are unholy and unfruitful. Yes, reader, thou who hast never chosen the Lord JEHOVAH to be thy God, and who art not supremely governed by a regard to His will and to His glory, thou art the figtree, upon which He seeketh fruit, and findeth none. The mere formalist, who, notwithstanding his solemn professions and observances, is a stranger to spiritual life; the man, who content with not doing positive mischief, does not even strive to improve his opportunities of usefulness; the youth, who can find more pleasure in forbidden indulgences, than in doing good, and in vain amusements than in religious duties; they, who, instinctively compassionate, have no heart to pity, or relieve such as are spiritually in want; and they too, who, sufficiently thoughtful of their own ease, emolument, and honor, feel no solicitude for the honor of God, and for the advancement of religion: are not many of these to be found among us? All such, together with the profane, the dishonest, the intemperate, the unchaste, the Sabbath-breaker, the extortioner, the liar, the envious, the dissipated, and all the openly vicious and immoral, are to be con-

sidered as included within the general description, of those, who do not yield good fruit.

And what is the doom, to which they are exposed? *Let no fruit grow on thee henceforward forever. He that is unjust, let him be unjust still. Because they seeing see not, and hearing they hear not, neither do they understand; therefore henceforth by hearing they shall not hear, and by seeing they shall not see.* They shall be given up to their own choice. They shall be left to walk in the way of their own hearts. *My Spirit shall strive with them no longer.* Do they refuse to give their hearts to God, and to bring forth fruit to His glory? Let them refuse to do so forever. Do they prefer the service of Satan? Let them serve Satan forever. And is there nothing alarming in the thought of such a decision, as this? O how tremendous the sentence, "to be abandoned to eternal unholiness and enmity against God; to be eternally contrary to Him, and the objects of His just abhorrence and indignation!" I would hope, that no one, who may read these observations, has been thus abandoned. Soon, however, O sinner, your eternal destiny must be decided. You must quickly *repent or perish*, embrace the Savior or be undone. The time is hastening on, when *every tree that bringeth not forth good fruit, will be hewn down, and cast into the fire.* What meanest thou then, O sleeper? Arise and call upon thy God, if so be He may think upon thee that thou perish not.

A. B.

FOR THE CHRISTIAN MONITOR.

Influence of Example.

At the Monthly Concert of prayer, the first Monday in September the Pamphlet entitled, the "Conversion of the world, or the claims of six hundred millions" was read to the principal part of the members of the church in Winthrop. At their stated meeting in October following, the subject of that Pamphlet was discussed. The proceedings of the Church in Gosken, (Con.) published in the Boston Recorder for August 22, were also communicated. The example of that Church was so perfectly consistent, that it could scarcely fail to excite others to *go and do likewise*. The Church were unanimously of opinion, that it was their duty to do something to promote the same object, *as a Church*. They accordingly chose a Committee to devise and report a plan of procedure.

Their next meeting was held December 21. After hearing the report of their Committee, the Church agreed to raise the sum of fifty dollars, in the course of the year 1819, to be appropriated towards the support of some young man of hopeful piety, of promising talents, in indigent circumstances, who is desirous to procure an education suitable for the gospel ministry. A Committee was appointed to select, examine and approve of a young man of the requisite qualifications, and to act as Trustees of the Church in the matter.

Another Committee was chosen to raise the sum either by apportioning it to the several members, or, by preparing and circu-

lating subscription papers at their discretion. A Committee was elected to address the young men upon the subject of their forming a Society for the purpose of contributing towards the clothing of the person, whom the Church may select as the object of their charity, and also to propose to the Female Reading Society in town, which has already contributed something towards the support of young men in a course of education for the ministry, to combine their efforts with those of the young gentlemen in procuring clothing for the beneficiary of the church.

It was the understanding, that the beneficiary be one, who is attending to studies requisite to his admission to some public seminary, and that he be placed in the family and under the instruction of the Pastor of the church. This was thought adviseable, as it would tend to excite a greater interest in the contribution to see the object of their charity; and as it might be more convenient for some to pay their proportion in articles of family consumption than in money. Another reason for placing their beneficiary in the family of their Pastor, was that he might in part, pay for his board in labor. It was judged that more would probably be done for a definite, known and present object than for one undesignated, unknown and remote. Might not many persons afford very essential aid to pious young men by giving them a few weeks board? This method was also considered expedient, because the Church embraces but a small part of the population, or property of the town. It was presumed, that a

very considerable number of individuals, not belonging to the Church, would cheerfully contribute to the promotion of a cause so worthy and interesting.

Should the Church be divinely directed in selecting the object of their charity, should his life be spared and he be permitted to enter upon the *good work* with success, who can estimate the beneficial consequences, which may result from such feeble efforts? To reflect, that the small sum thus given back to the bountiful Giver of all good, may prepare the way for the godly edifying of numerous saints and the conversion of some sinners, is animating beyond expression.

T.

Thoughts on the Power of the Gospel.

WHEN the gospel comes in power, and answers its professed design, it arrests attention, convinces of sin, and changes the affections of the heart.

I. It *arrests attention*. A communication from heaven, of such infinite moment to men, should not be received with unconcern. It never is, where it has its saving effect, and answers its gracious design. When it comes in power, it calls the mind off from other objects; it fixes the attention upon the things of eternity. The gospel message is viewed as the grand concern of man.—If people can hear of the things of heaven and of hell, if they can listen to a message of life and of death from the eternal God, if they can receive the gospel with all its terror and all its abounding

grace, and yet not be moved to an immediate and serious attention to these things, making them an object of their undivided concern, they do not give it that regard which its important communications justly demand. The nature of the revelation from God justifies his calls upon men; “Thus saith the Lord of hosts, Consider your ways;” “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;” “Turn ye, turn ye, why will ye die;” “Hear and your souls shall live.”—When the gospel comes in power, there is an anxiety to understand its truths, to know its threatenings and promises, to avoid the evils it denounces, and to secure its blessings. Wherever the word of God is preached, there is a “flocking together as a cloud, and as the doves to their windows.” They wish to hear frequently of the word of life; “in season, and out of season.” And they are not inattentive hearers. They are present not only in body, but in mind. It is not a formal meeting. They are waiting and expecting to get some knowledge of God, of themselves, and of the way of life.—Such an attention the gospel excites, when it comes in power. Such an attention it has often excited, in an assembly of sinners. Such an attention usually precedes “the revealing of the arm of the Lord” in the enlargement of his kingdom. His way is thus prepared, when he is to “appear in his glory to build up Zion.”

II. The gospel in its power *convinces of sin*. People are not only led to listen to the declaration, that “all have sinned, and

come short of the glory of God," but are made to feel this truth, in regard to *themselves*. They were alive without the law, but when the commandment comes with power, sin revives and they die. Every hope of justifying themselves is cut off. Their sins are set in order before them, and cannot be excused nor extenuated. They not only see the judgments of God that await them, but their *just desert* of those judgments. They see no reason why God should not be angry with them, why his wrath should not break forth upon them like a tempest, and sweep them away, as "with the besom of destruction." Beholding the lightnings of Mount Sinai, and perceiving its shaking, when the God of glory thundereth, they know that they deserve to be "destroyed by the breath of his mouth and by the brightness of his coming." All their vain pleas forsake them. They acknowledge that they are guilty and lost. Their cry is; "Men and brethren, what shall we do?" They find that they are "dead in trespasses and sins;" that there is no spiritual life in them; that they are "without God, and without hope in the world." They find themselves at the sovereign disposal of that Almighty Being against whom they have sinned, and to whose righteous government they have no willingness humbly and penitently to submit. They see the justice of that sentence; "The soul that sinneth it shall die."—But the power of the gospel is not exhausted in convincing men of sin. This is only the beginning of its operation. It is the commencement of a glorious display of efficacy, honorable to

the divine character and seasonable to perishing souls; and is preparatory to their receiving the Lord Jesus, as the only ground of hope. They become fitted to believe in Christ to the saving of the soul. They see that they stand in need of such an Almighty Redeemer, as the gospel presents; one "able to save to the uttermost all that come unto God by him." They are prepared, if saved by him, to give the glory to his name; to acknowledge it as an act of unremitted grace and favor.

III.—The Gospel, when it comes in power, *changes the affections of the heart*. It renews the soul. It infuses a divine and heavenly spirit. It changes the heart of stone to an heart of flesh. The law of the Lord converteth the soul. Sinners are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—O how different is the state of souls, when the Gospel has come with its powerful and transforming efficacy! They are "created in Christ Jesus."—They have new views, new desires, and hopes, and joys, and sorrows. They see in the Gospel just such a Savior as they need; and devoutly claim; "Lo, this is our God, we have waited for him; he will come and save us." "He is the chief among ten thousands, yea, altogether lovely." In the gospel they "behold as in a glass the glory of the Lord and are changed into the same image from glory to glory."

In this change, there are included the following things.

1. An illumination of the mind. "The entrance of thy word giveth light," "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Their views, which before were dim and indistinct, are now clear and just. They see God as he is. They behold his glory. They acknowledge him in his providence, and are filled with grateful admiration at the manifold displays of his mercy.

2. In this change, there is the removal of enmity and the implantation of love. That God whom before they had disregarded, or only feared, as an enemy, they now love as a parent. They have the spirit and affection of children. They honor and reverence their Heavenly Father. They lean upon his strength, look to him for counsel, and delight in his presence, and the tokens of his favor. Their language is; "Whom have we in heaven but thee, and there is none on earth we desire besides thee."

3. There is unfeigned faith in Christ. They not only acknowledge him, but feel a union to him. They not only know there is a Savior, but in their hearts affectionately embrace him; not only are convinced that he is willing to save, but trust their souls in his hands. They receive him as "the Lord their righteousness." This faith worketh by love, Christ is the object of their most affectionate regard. Their thoughts dwell upon him with supreme delight. "Whom having not seen ye love; in whom, though now ye see him not, yet

believing, ye rejoice with joy unspeakable and full of glory."

4. There is sincere and deep repentance for sin. Their humiliation is as manifest as their joy. They see as clearly their own defilement and unworthiness, as they do the amiableness and excellency of Jesus. They lament as sincerely their own guilt, as they triumph in the glory of their Lord. They take shame to themselves, while they ascribe righteousness to their Maker. "Unto him that loved us, and washed us from our sins in his own blood; to him be glory forever and ever."

5. The objects they are now seeking are of an heavenly nature. Man is naturally worldly, and minds worldly things. But in this change his views are elevated. He looks from earth to heaven. His treasures are on high, and his heart is there also. His soul, in its temper and spirit, is in conformity with the high demands of the gospel. "Set your affections on things above." "Seek first the kingdom of God." "Labor for the meat which endureth unto eternal life." Such live, as seeing Him who is invisible; live "by faith on the Son of God."—It is the design of the gospel to raise the affections from earth to heaven; the power of the gospel effects this. It opens a communication with the eternal world. It familiarizes to the mind ever-during treasures. And it prepares the soul to enjoy the earnest of its precious inheritance.

6. There is a delight and consolation in the gospel never before experienced. When Philip went down to Samaria, and "preached Christ unto them,

there was great joy in that city." This is the genuine effect of the gospel, when it comes in power. It produces a sacred intimacy with God, an union to Christ as the believer's hope, an abhorrence of sin, an elevation of soul above the world, and consequently lays a foundation for holy and heavenly joy. Every soul renewed by the power of the gospel is led to a fountain of living waters. It partakes of consolations, which are neither few nor small. It experiences present comfort, and indulges future hope. It has attained the object of its most ardent desires. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." "I will rejoice in the Lord, and joy in the God of my salvation."

7. This change leads to increasing holiness of life. The gospel nourishes and perfects this "life of God in the soul of man." They that have tasted that the Lord is good, "desire the sincere milk of the word that they may grow thereby." That same word, which first won their hearts, is still the ground of their confidence. It animates them to persevere in the way that leads to perfect holiness and unceasing glory. It prepares them to improve prosperity and adversity, a time of influence or oppression, riches or poverty, all the changes of life and the scene of death. In prosperity they will be joyful, and in adversity, consider. When they have influence, they "come up to the help of the Lord against the mighty;" and when cast down and oppressed, they "glorify God in the fires" of affliction. If rich, they "forget not to distribute and communicate;" and if poor, they are content; remembering him

who "had not where to lay his head," and who "though he was rich, yet for our sakes became poor."—Every change brings them on their way towards heaven. Trials wean them from the world, blessings attach their hearts to the Lord. Obstacles increase their efforts and exertions, and success animates their hope and fulfils their joy. They endure unto the end.—Death closes the course of all. This is a dark scene. It is called the valley of the shadow of death. But to the Christian, it is lighted up with the beams of the Sun of righteousness. He may say, "though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me." It is from the gospel that he learns the triumphant song; "O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law: but thanks be to God who giveth us the victory through our Lord Jesus Christ."

When the gospel produces these glorious effects, it must be remembered, that it is attended by a divine energy: it is accompanied with "the Holy Ghost sent down from heaven." It is "the power of God unto salvation." God is present, revealing his arm of strength and making his power known. He is fulfilling his own declaration; "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It may then be said; "Surely the Lord is in this place." "This is the Lord's doing, and it is marvellous in our eyes." The goings of God are seen in his sanctuary.

Sinners behold the tokens of his presence and are filled with awe and terror. "It is a fearful thing to fall into the hands of the living God." "Fearfulness takes hold of the hypocrite, and the sinner in Zion trembles." And saints are filled with joy and love and hope, in seeing the accomplishment of their most ardent desires; the fulfilment of their united and frequent petitions; "Thy kingdom come;" "O Lord, revive thy work."---It is then that the doctrine of Christ drops as the rain, and distils as the gentle rain upon the mown grass. It is then that the churches of Christ have "a time of refreshing from the presence of the Lord," and increase and abound in all the fruits of holiness.

From the Christian Observer.

The Death-Bed of a modern Free-Thinker, exemplified in the last hours of the Honorable Francis Newport, son to the late Lord Newport.

AT sixteen the honorable Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages; where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at—, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you who pretend to reason, cannot count laughter a conclusive argument;

if religion be so absurd, as you would have me believe, why do not you give some fair reasons against it?" This some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations and a fair estate, enabled him to be.

When he was taken ill, he found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

This made him throw himself upon a bed; and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after-retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any one could restore me to my ancient guard of piety and innocence! Wretch that I am! wither shall I fly from this breast? what will become of me?"

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied. "It is you and your companions who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?"—"So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he; "I desire you to engage that gentleman that sits there, and prove to him that the soul is not matter nor mortal." This I endeavored to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprised at such an effect; and desired to know the reason—"Alas! Sir, said he, you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul; now you have assured me of that, you have ascertained me of a hell, and a portion among those who have apostatized from their Religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by

reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what Religion was, then I had never denied my Savior, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but, as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of CHRIST, as if they were not sufficient for the redemption of the greatest sinners. This may be a delusion of the devil; if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world: now you have some time to prepare for your welfare."

To which he replied—"As to the mercies of God in CHRIST, I once knew and tasted what they were: which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me, who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of God; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone strait to hell in my old opinion, I had endured but one hell, whereas I now feel two: I mean not only an inexpressible torture which I carry in my own breast, but an

expectation of I know not what change. O that I were in hell, that I might feel the worst ! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him ; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered—"As the damned in hell, who lift up their eyes in torments, and behold afar off the saints in Abraham's bosom, have thereby their torments doubled, first, by reflecting on the misery they are in ; and, secondly, by observing the happiness they have lost : so I, knowing myself to be hardened, and sealed to damnation, hearing the prayers of the righteous, to which God's ears are ever open : this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth for ever."

"Pray, Sir," said I, "consider there is a vast difference between you and them in hell ; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon ; you are yet alive, and have the promises in common with other sinners ; Christ died for sinners ; and God hath sworn by himself, *As I live*

saith the Lord, I would not the death of a sinner ; but would rather that he turn from his wickedness, and live."

He replied, with his usual earnestness, "I will grant as much difference between me and those in hell, as between a common devil and a devil incarnate ; if these are irrecoverably lost, without opportunity of reprieve or hopes of pardon, and I am yet alive, what then ? what is the consequence ? Not that the promises belong in common to me with other sinners, nor to any sinners, but such as believe and repent. If Christ died for sinners, it was such as repent and believe ; but though I would I can do neither : I have outstood my day of grace, am hardened and reprobate. If God delight not in the death of sinners, it is of such sinners as repent and turn to him ; but his justice will vindicate itself on such obstinate sinners as I am, who have denied his power and providence both in my words and actions. Now he has met with me for it ; and O ! it is a fearful thing to fall into the hands of the living God. If God was not against me, I should not care though all the power and malice of men were joined against me ; though all the legions of hell continued to torture me with the most consuming pains : but when an irreconcilable God looks down upon his creature in wrath, and consigns him over to eternal vengeance, this is intolerable, inexpressible ! ah, who can dwell with eternal burnings ? Oh, ye that have any hope, that have not yet passed the day of grace, cry mightily to God day and night :

think no labor too much to secure you from the wrath of God. *O! who can stand before him when he is angry? What stubble can resist that consuming fire?*" This, and more to the same purpose, he spoke with so deep a concern, the tears all the while trickling down his face, that no one in the room could forbear weeping.—Which he perceiving said, "If ye weep at the image and bare relation of the effects of God's wrath, what then do I suffer, who actually lie under the very weight of his fury? Refrain your tears, for it is in vain: pity is no debt to me; nothing is so proper for me as some curse to complete my misery, and free me from the torment of expectation." Here he paused a while; then looking towards the fire, he said, "Oh, that I was to lie and broil upon that fire a thousand years, to purchase the favor of God, and be reconciled to him again! But it is a fruitless wish; millions of millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity; who can discover the abyss of eternity? Who can paraphrase upon these words *for ever and ever?*"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened:—there were with him three or four divines, who had been at prayer: which they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favor.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his Holy Spirit so often, that he has taken him from me, and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favor, but which he turned another way.

The next day came several of his friends out of the country.—Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin and bone, the agonies he lay under doing the work of the quickest consumption.

He answered, "I am obliged in common civility to thank you all: but who are my relations? Our Savior said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a mo-

ment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had heard he was distracted, hearing him deliver himself in such terms were amazed, and began to enquire of some of us, what made him talk at such a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of God overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; 'if we sin wilfully af-

ter we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation to consume the adversary.' 'There remains no more sacrifice for sin,' that is the wound that pierces my soul. CHRIST JESUS was the only expiatory sacrifice God would accept; I not accepting, I would say, I despising this, there remains no other for me to accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of JESUS, whereby we may be saved, and it is that JESUS whom I have reproached, and ridiculed, and abused in his members; nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprise, you would bid me hope and believe, and supplicate the mercy I have abused, because JESUS CHRIST came to save sinners, and to bring repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath of God obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure*; I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under greater condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but

what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery and bid me be happy, without affording me any power of being so! Indeed, should Jesus Christ say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call upon the dead to rise out of their graves, and challenge their estates and honors again. How idle is it to bid the fire not burn when fuel is administered, and command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to God that the cause of my complaining would cease! The cause of my complaining? this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me: but whither am I going?"

As he said this, he fainted away, and lay in a swoon for a considerable time: but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the

world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others, especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more.—Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of God, which includes the fury of devils and men; this being derivative from and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family, and provide for as much secrecy as was possible.

They, therefore, conveyed him by night to new lodgings. But he was grown so weak, that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or

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your reasons for so doing.—It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I see that dismal hour just at hand, when I must bid you all farewell.”

The physicians were now sent for again, but they still declared they could do nothing for him; they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I enquired of his friend how he spent his time. They told me he had had little company; and his expressions were much shorter than before: but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did?

He replied. “Damned and lost for ever.” I told him, the decrees of God were secret; perhaps he was punished in this life to fit him for a better. He answered, “They are not secret to me, but discovered; and my greatest torment, my punishment here, is for an example to others. Oh, that there was no God, or that this God could cease to be, for I am sure he will have no mercy upon me!”—“Alas, said I, “there is no contending with our Creator, and therefore avoid such words as may provoke him more.”—“True,” replied he, “there is no contending; I wish there were a possibility of getting above God, that would be a heaven to me.” I entreated him not to give way to such blasphemous thoughts, for —. Here he interrupted me. “Read we not in the Revelations

of them that blasphemed God, because of their pains? I am one of their number. Oh, how do I envy the happiness of Cain and Judas!”—“But,” replied I, “you are yet alive, and do not feel the torments of those that are in hell.”

He answered, “This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the very same torture upon my spirits that they have, besides those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!” Here he closed his eyes a little, and began to talk very wildly, every now and then groaning and gnashing his teeth: but soon after, opening his eyes, he grew sensible again, and felt his own pulse, saying, “How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? Oh, I find it is just now at hand! and what shall I say now? Am not I afraid to die? Ah, the forlorn hopes of him that has no God to go to! Nothing to fly to for peace and comfort!” Here his speech failed him: we all believing him to be dying, went to prayer; which threw him into an agony; in which, though he could

not speak, he turned away his face, and made what noise he could to hinder himself from hearing.—Perceiving this we gave over.

As soon as he could speak (which was not till after some time) he said, “Tigers and monsters, are ye also become devils to torment me, and give a prospect of heaven, to make my hell more intolerable?”

“Alas, Sir,” said I, “it is our desire of your happiness that casts us down at the throne of grace; if God denies assistance, who else can give it? if he will not have mercy, wither must we go for it?”

He replied, “Oh, that is the dart that wounds me! God is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another God as he, who would patronize my cause; or was I above God, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But oh! this cannot be, for I —.”

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, “OH! THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!” and then expired.

V. D.

From the Connecticut Magazine.

On a death-bed repentance.

IT is very natural for sinful creatures to delay the concerns

of their souls, until a future and more convenient season. And though multitudes live inattentive to religion, in a time of health and prosperity; yet there are but few who discover no anxiety respecting their eternal state, when they view death near at hand. And some, who have spent their lives in wickedness, have manifested great remorse and penitential sorrow for their sins, when seized with some threatening disorder. Amongst these, some have obtained a hope before they left the world, that they had become new creatures—that their sins were forgiven, and that they should enter into the kingdom of heaven. Others have died under great darkness, and perplexity of mind.

How large a proportion of people are converted on a death-bed, no man has any warrant to determine. But we have reason to fear the number is small. I can recollect but one instance, mentioned in the sacred writings, of a person becoming a sincere penitent, in the last hours of his life: viz. the thief upon the cross. And tho’ this instance may teach us, that none ought to despair of mercy, who have neglected repentance till life is near a close; yet from what has actually taken place in numerous instances, and from the treachery of the depraved heart, we have reason to fear, but few death-bed reformations are genuine.

1. We find that many persons, who have exhibited the marks of penitence, when they viewed themselves near eternity, have again recovered their health, and when placed in their former state of prosperity, all their religious exercises have disappeared, and their goodness, like that of

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Ephraim's, has proved as "a morning cloud and as the early dew that goeth away." If there is any difference betwixt their former, and their latter course, it is for the worse, and not for the better. Had such persons died, they must have gone to perdition, notwithstanding their apparent reformation.

2. We find the hearts of sinners are so full of deceit, they will appear to relent, and to manifest submission to God, and a willingness to comply with any terms, when they view themselves in imminent danger of death and misery. Thus when the people of Israel saw the fearful manifestations of the power and majesty of God, at Mount Sinai, they very readily promised, "All that the Lord hath spoken we will do." But not more than forty days after this, they were *dancing and shouting around a molten calf*.

When sinners view themselves in the hands of an angry God, and conscience points them to a dreadful hell, they will make the most solemn vows of repentance and reformation; and it frequently happens, that after a few serious exercises, and what they call fervent prayers, they imagine God is pleased with them, and that Christ loves them, and will save them; this thought excites a selfish affection, which they mistake for love to God, and thus therefore begin to hope for heaven. But,

3. Tho' there should be some instances of saving conversion on a death-bed: yet how inconceivably great must be the danger of those, who delay 'till that season? Many are then bereft of their reason; others are so racked with pain that the in thoughts are scat-

tered and confused. Some flatter themselves they shall recover their health; others though convinced they must die, remain stupid till their last gasp. And what a great proportion of mankind, are struck out of time, without a moment's warning! And were people certain of having particular warning of their latter end, and of having some penitent exercises on a dying bed; yet it is worthy of observation, that all persons need some time and opportunity, for the trial of their love, their faith and repentance that they may know whether their religion is genuine, or whether they are destitute of root in themselves. Who, that has but a few days or hours on earth, after his supposed conversion, can tell whether his faith would endure the fiery trial, to which Christians are exposed, and be found "unto praise, and honor and glory, at the appearing of Jesus Christ."

4. Whatever may have taken place with some sinners in their last hours, yet who, that has a proper view of the character of God, of the worth of Christ, or of the preciousness of the soul and of eternal salvation, will run the dreadful hazard of putting off the all-important business of religion, till the last hours of life? Do not all who have right conceptions of God and eternity, view their whole life, sufficiently short, to serve the Redeemer, and to gain a clear evidence of their title to heaven? Do not sincere Christians, who for many years have been devoted to the service of religion, find their growth in grace so small, and their attainments in the divine life so low, that they are frequently filled with

fear and trembling, lest they should turn out hypocrites in the end?

5. All delaying sinners are guilty of the highest presumption. They are liable each moment to be cut down, as cumberers of the ground, and to have their portion appointed with hypocrites, and unbelievers. Do any take encouragement from the conversion of the thief, to defer the business of their salvation? Let them consider, that he never had been favored with such spiritual advantages as those, who are brought up under the clear light of the gospel.

And let all who are delaying the work of their salvation, attend to the solemn words of an inspired writer: "Because I called, and ye refused, I stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh; when fear cometh as desolation, and destruction as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me and I will not answer; they shall seek me early, and shall not find me."

ANECDOTE.

Doctor Timothy Dodd, an eminent physician of Rutland in Vermont, riding at full speed to visit a patient dangerously sick, was thrown from his horse, broke his leg and wrenched the foot so as to dislocate it at the ankle. In this deplorable situation the Doctor remained near two hours before any assistance came. In the mean while he crawled to a rock

by the side of a run of water, in which he laved the wounds and cleansed them from the clot-
ted blood and the fragments of his stocking which had been im-
pelled into them; and taking his instruments from his pocket, with astonishing fortitude proceeded to take up a principal blood ves-
sel. And when found by his friends was discovered with a pencil in his hand with which he had just concluded writing the following lines:—

Ejaculatory Sonnet.

THY judgments, Lord, are holy, right
and just,
Tho' evils press, and tho' we sink to
dust;
Tho' darkness shroud thy throne and
cloud thy face,
I cleave to thee and hope thy pardon-
ing grace.
Firm is thy truth, thy promise ever sure,
And Jesus' blood my safety will pro-
cure;
Thy mercy beams with full resplendent
ray,
And opes the portals of eternal day.
Before thy throne I bow beneath thy
rod,
And own the arm and angry frown of
God;
Thy hand I feel, nor dare thy dreadful
pow'r,
Support me, God, in this tremendous
hour.
Whate'er my doom, whate'er my state
may be,
Oh, grant me still to put my trust in
thee.

Much has been vaunted of the firmness of the ancient stoics; but he who can enter into the dreadful agonies of the Doctor's distress must confess, that the serene fortitude and true magnanimity of the Christian, by far excel the boasted insensibility of the stoic.

ANECDOTE.

One day, after addressing a number of natives on the banks of the Ganges, Mr. Thomas, the first Baptist Minister who preached in Bengal, was accosted by a Brahmin as follows: "Sahib, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly it is the devil who is in fault; the devil therefore, not man, ought to suffer punishment." While the people discovered by their looks their approbation of this mode of reasoning, Mr. Thomas, observed a boat with several men on board sailing on the river;

and, with that facility of reply for which he was so distinguished, answered: "Brahmin, do you see yonder boat?" "Yes," said he.—"Suppose," added Mr. Thomas, "I were to send some of my friends to destroy every person on board, and to bring me all that is valuable in it: who ought to suffer the punishment, I for instructing them, or they for doing the wicked action?" "Why," answered the Brahmin with some emotion, "you ought to be put to death together." "Yes, Brahmin," said Mr. Thomas, "and if you and the devil sin together, the devil and you will be punished together."

RELIGIOUS INTELLIGENCE.

From the Panoplist for Oct.

ANNUAL REPORT

Of the Prudential Committee of the American Board of Commissioners for Foreign Missions.—Sept. 1818.

Brethren,—By the lapse of each brief year, we are brought perceptibly nearer to those bright and gladdening scenes, to which, with sure direction, all things are tending. Attuned to millennial strains, the prophetic lyre has cheered long ages of darkness and waked the children of Zion, in successive generations, to hope, and prayer, and joyous anticipation. The hopes were not fallacious; the prayers have been heard on high; the anticipations are beginning to be realized with augmenting joy. God has arisen to have mercy on Zion; for the time to favor her, yea, the set time, is come. Her children are at length aroused to action; and as they advance, the opening and brightening prospects inspire them with fresh and increasing animation. Blessed are our eyes, for they see; and

our ears, for they hear. Thanks be unto HIM, who hath the times and the seasons in his own hand, that ours is a day so auspicious; that to us the high privilege is granted of bearing a part in the arduous, glorious work of such a day; and that we are not without assurance that our labour has not been, and will not be, in vain.

In what is now to be submitted, in the way of annual Report, your Committee will observe the method which they have heretofore adopted: passing in review, first, our establishments abroad in their order, and then our operations and objects of attention at home.

Bombay.—At our last anniversary the Rev. John Nichols and the Rev. Allen Graves, who, together with others, had then recently been set apart by solemn consecration, and received the right hand of fellowship that they should go unto the heathen, were mentioned as being "destined for India, to strengthen our stations there," and soon to take their departure. Arrangements were accordingly made for

the purpose with all convenient despatch; and on the 5th of October, they with their wives, and Miss Philomela Thurston, who, with the express approbation of your Committee, was sacredly affianced to the Rev. Mr. Newell, embarked at Charlestown, on board the ship *Saco*, for Bombay.

Wafted, for the most part, by favorable winds, and under the guardian care of Him, who rules the raging of the sea, the *Saco* arrived at Bombay on the 23d of February.

In a joint communication of March 28th, Messrs. Nichols and Graves express their grateful sense of their obligations to Divine Goodness in the following terms. "While reviewing the catalogue of mercies we have experienced, since we left our native land, we are constrained to make a renewed consecration of ourselves to our covenant God; we are bound to take the cup of salvation and call upon His name. Whether we remember the kindness of our Christian friends in America; the unremitting assiduity of the Prudential Committee in providing for our comfort while on the ocean; the measure of health which most of our number have enjoyed; or our favorable reception at this place; we have equal occasion for gratitude and praise. Were the inquiry to be made, 'Lacked ye any thing?'—we would reply—"Nothing."

As soon as convenient after their arrival, the question of their location was deliberately considered; and it was determined with entire unanimity, and upon grounds satisfactory to your Committee, that it was expedient for both of them to remain in connexion with the mission at Bombay: one of them to occupy a station at Mahim, on the northern part of the island of Bombay, and the other at Tanna, on the island of Salsette.

With the same unanimity the station at Mahim was assigned to Mr. Graves; and from that place under date of March 27th, Mr. Graves writes: "Our separation would not be so far that we could not occasionally consult and assist each other. They had already two schools at Mahim, and two or three in its vicinity, so distant that it was tedious to superintend them; and they judged it as easy for me to

attain the language here as in Bombay, having intercourse only with natives. Accordingly, myself and wife removed to this place on the 7th inst. We are about six miles from the brethren, and seven or eight from the fort of Bombay; and, owing to the difficulty and expense of any mode of conveyance, and the danger of walking so far in this climate, neither of us can frequently meet with the brethren in their religious exercises; so that we spend most of our Sabbaths with ourselves alone, attending religious exercises at the usual time. We are truly happy in our condition. The place contains nineteen thousand souls; the immediate vicinity is also populous; and it is but about half a mile across to a thick population on Salsette. You see then, Dear Sir, that we need nothing but faithfulness and the divine blessing to make us useful. For these we trust our Christian friends will ever pray in our behalf.—Mrs. Graves is attempting to instruct in English a number of Portuguese and Hindoo boys in our Veranda."

The island of Salsette, formerly separated from the northern part of the island of Bombay by a narrow strait, but now connected with it by a causeway, contains a population of about sixty thousand,—Hindoos, Parsees, Jews and Portuguese, but chiefly Hindoos,—in a deplorably abject and wretched condition. Tanna is the chief town; is distant from the mission house at Bombay about 25 miles; and commands the passage, (about a furlong broad,) from the island to the neighboring continent, where the principal language both of Bombay and Salsette is common to a population of about nine millions. Mr. Nichols appears to have been pleased with the place, as a missionary station; and calculated on fixing his residence there, after spending a few months in studying the language with the brethren at Bombay.

Before the arrival of Mr. Graves, now stationed at Mahim, Mr. Newell spent several weeks at that place, "where he preached the Gospel to many who never heard it before." And besides preaching to the natives in the language of the country, the brethren have statedly, during the year, preach-

ed in English, at the mission house on the Sabbath, and at the fort on Thursday evening.

In the report of the last year, it was stated that, with almost unexampled diligence, and pains, and perseverance, they had gotten their printing press into operation, and printed fifteen hundred copies of a Scripture tract, of eight pages octavo, in the Mahratta language. They have since printed a large edition of the Gospel of Matthew, of the Acts of the Apostles, and of another tract consisting of select portions of Scripture; all of which are translations made by themselves into the same language. They had also at their last date, commenced the printing of a book, which they had prepared for their schools. Specimens of their work have been sent home, and have been pronounced by competent judges here, to be in a good style of execution.

In regard to taking heathen children to be brought up as Christians, or to be educated in the mission family, your Committee have not the means of supporting so fully as they could wish. As it is a part of the general system, in which not a few of the friends of the cause have taken a particular and lively interest, the Committee have felt in regard to it, a very wakeful solicitude, lest, by any means, the benevolent feelings and hopes of individuals and societies should in any respect be disappointed. If, however, circumstances be duly considered, it will not be thought strange, if little, in this part, has yet been done. It is only about two years since contributions or donations for this particular object began to be received at the treasury; and but little more than a year, since the first remittances for it could have been received in India. The domestic state of the missionaries was then such, as not to admit of their immediately taking many children into the family; and some time would of course be required for selecting and obtaining suitable objects of the charity. But the mission has since been enlarged by accessions of persons of both sexes: their advantages for taking children are of course increased; and no doubt should be entertained, that, in due time, a good account will be rendered

in regard to this object, in which the missionaries themselves have expressed a very deep interest.

It would be the highest joy of the Committee, could they communicate to their brethren of this Board and of the Christian community intelligence of signal success at Bombay, in the conversion of many from darkness unto light, and from the power of Satan unto God. This joy they have not yet.

But it would show a deplorable defect of faith, it would be an impious affront to the God of the Gospel and of all its promises and grace and power, to be discouraged because the desired success is not immediately seen. The husbandman is not discouraged, because he does not see his fields white for the harvest, as soon as he begins to clear his grounds, to plough, or to sow. The merchant is not discouraged, because his coffers or his warehouses are not filled with the avails of his enterprise, as soon as the preparations for the voyage are commenced, or his ship gets out to sea. How often, even in this land, where the darkness and corruptions, and long established mummeries and superstitions of the most debasing and besotting idolatries are not first to be cleared away, do faithful and devoted ministers of Christ labor among their people a much longer time, than the missionaries have been laboring at Bombay, with very little, if any, visible success?

Who should be discouraged, after what has been witnessed in Eimeo and Otaheite:—A nation born in a day, after twenty years of missionary labors and sufferings, under circumstances of the darkest and most cheerless aspect!

It is *our* part in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel; it is God's to determine the effect. If the desired success be delayed, it is a reason for the prayer, "Lord increase our faith—our diligence—our willingness to make exertions and sacrifices," no reason for the abatement of our zeal.

At Bombay, by means of Christian efforts and liberalities in this country, the Gospel has already been published to thousands, to whom it was unknown: and a system of operations is advancing for its eventual publication

to thousands and millions more. Let all who have a part in this work, rejoice in what has been done; look well to what they have yet to do; and trust the event with Him to whom it belongs.

Ceylon.—In the Report of the last year an account was given of the commencement of our Ceylon Mission, reaching to the close of the year 1816: little more than nine months from the arrival of the Missionaries at Colombo, and about three months from their arrival at Jaffna. The present Report will bring down the history to February of the present year, embracing a period of about fourteen months.

The plan settled by the Missionaries was to form two divisions, occupying separate stations; but to act in concert and manage their general concerns as composing one mission. In pursuance of this plan, it was agreed, that Messrs. Warren and Poor should be stationed at Tillipally, and Messrs. Richards and Meigs at Batticotta.

It will be gratefully recollected, that, by favor of the government of the Island, the brethren were allowed to take possession, for the purposes of the mission, of the ancient churches, mansion houses and glebes of the two parishes, which they had chosen for their stations.

But the liberality of the government has not been limited to the buildings and lands in Tillipally and Batticotta; it has granted to our mission, since its establishment, similar buildings and lands in six other parishes in the vicinity.

Immediately after their settlement at Tillipally, Messrs. Warren and Poor established a school at that place, for the instruction of children and youth both in English and in Tamul. Shortly afterwards they established another, at Mallagum; and they proceeded, as fast as circumstances would permit, to make arrangements for similar establishments at Milette and Oodooville.

The situation of Messrs. Richards and Meigs did not admit of their engaging so soon in establishing schools. It was not until June, that they found it convenient to fix their residence, together at Batticotta; and even then, they were still encumbered with the

repairs of their buildings. But though they could not establish a regular school, a considerable number of boys and young men received instruction in English constantly at their house; and in the latter part of September, a Tamul school was established by them at Batticotta, which commenced and proceeded with encouraging auspices.

Earnestly engaged as the Missionaries have been for the instruction of the young in schools and in their families, they have not been unmindful of the paramount importance of *preaching the Gospel*. At Tillipally and in the neighboring parishes, Messrs. Warren and Poor have preached statedly on the Sabbath, and on other days, as they have had opportunity; as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there, and at Batticotta and in the vicinity, since their removal to their station. Their preaching has, of course, been for the most part, through the medium of interpreters; but in October just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The numbers of their hearers have been considerable, and at the latest dates were increasing. Several individuals are mentioned, (of whom one has been employed as a schoolmaster, another as a teacher of the Missionaries themselves in Tamul, and another as an interpreter,) whose minds appear to have received deep convictions of divine truth. And not a few of the natives, Brahmins, Headmen, and others, have been excited to inquiry, and have expressed doubts respecting their own religion. If the inquiry occur, why effects of this kind should appear, so much sooner at Jaffna, than at Bombay; it may be proper to recollect, that in Jaffna rays of divine light, long ago, scattered there by Missionaries, have pierced, and in a measure, dissipated the thick mists of heathenism, and laid the minds of the people more open to instruction and conviction. Especially should it be considered and devoutly acknowledged, that He, with whom is the residue of the Spirit, is a wise and holy sovereign, who giveth not account of any of his matters.

The medical knowledge of Messrs. Warren and Richards gave early promise of great advantages to the mission, and important benefits to the surrounding population.

But how frail is man, and how liable to disappointment or to interruption, are even the most benevolent human purposes! Physicians have their own infirmities and sicknesses to bear, and are themselves objects of Christian sympathy. At the latest dates, Messrs. Warren and Richards were both suspended from their labors, and languishing with disease.

By all the members of the Board, and by the many thousands who take part with them in this great cause, prayer will be offered without ceasing to the Father of our Lord Jesus Christ, that, with all the riches of his mercy, he will be present with the beloved missionaries in the day of trial—with the sick, and with those on whom consequently redoubled labors, and cares are devolved—affording to them respectively, all needed help and support and consolation, and that all their afflictions may redound to their sanctification and joy, and to the furtherance of his glorious Gospel among the heathen. Missionaries—faithful, devoted missionaries, are His servants, engaged in his work, and holden at his disposal. He loves them, and the cause for which they are sent forth to labor, infinitely better than do any of their patrons or friends on earth. He commands them to go, and teach all the nations; and assures them of his presence, and of a glorious reward; but he does not promise them exemption from sickness or from death. The field, in which they are to labor, and to die, is the field of unfading glory; and by the same high mandate, which shall call them to rest from their labors, others will be summoned to fill their places.

Our mission to Ceylon has been marked with signal tokens of the divine favor; and notwithstanding the cloud on which our eyes have been fixed, its general state and prospects are highly encouraging. And it is the purpose of your Committee, trusting in God, to use all diligence in strengthening the mission, and all care to prevent a failure of its hopes.

AMERICAN ABORIGINES.

It was on the 13th of January, 1817, that the Rev. Mr. Kingsbury arrived at Chickamaugah in the Cherokee nation, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this Board in September, they had erected four small log buildings, made considerable advances in preparations for other and larger buildings, taken into their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time, towards procuring crops of various productions, and stocking the plantation with domestic animals.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah; and on the 17th of the same month, the Rev. Ard Hoyt, with his family embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all arrived at Savannah, and proceeded with as little delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission house at Chickamaugah.

Early in December, the Rev. William Chamberlain left Wilkesbarre, Penn. and after having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections for the mission, he arrived at Chickamaugah [since called Brainerd] on the 10th of March.

With a view to strengthen public confidence extensively, and in various respects to promote the interests of the institution, your Committee have judged it advisable that there should be a Visiting Committee of this Cherokee school, composed of characters of established respectability, and not too far distant from the station. The

gentlemen designated for this purpose are Col. R. J. Meigs, Agent of the Government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Tenn. Col. Daniel Campbell and Col. Francis A. Ramsay, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. Their first visitation was in the last of May, a few days after the Treasurer left the station: and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences with which the Father of lights has been pleased to bless the institution, the Report is as interesting and affecting, as it is explicit and full.

"Your Committee," they say, "tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighborhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100 collected of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female aged about 18, a member of the school; the others live in the neighborhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the Gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart, particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not

speak English, but could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young, but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Saviour."

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk, morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very attentive to divine things.

"From what we have seen in this school and neighborhood, we are convinced, that the direct way to civilize a heathen people, is to Christianize them.

"Surely the Lord is in this place, the work is *his*; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity? Will they not cheerfully support it by their liberality? To meet one of these souls in Heaven rescued from eternal gloom by the instrumentality of Christian exertion, O what an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging."

Still more recent intelligence of the same refreshing, animating kind has been received. Under date of July 25, within about six weeks of the present time, the brethren write. "Next Sabbath we expect to admit to the church two people of color, who give satisfactory evidence, that, within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is perhaps as universally respected and beloved, as any woman of the nation. She has been a constant attendant on the means of grace, since the commencement of this mission."

In a communication of a date a few days earlier, they say, "The general state of the church has been prosperous; the new converts, for aught that appears, have walked uprightly in the ways of truth; and so far as we know, the church has favor with all the people." "Our children have been more obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted, and the general treatment of their children. We hear no complaint."—"Our school of blacks continues to prosper. The colored man, who has been received into the church, is a very dear brother, and promises great usefulness to the other people of color. His heart is fixed and much engaged to instruct them all he can."

"The season of the year has been ordered very favorable in this part of the country. We have about seven acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two of sweet potatoes; and a small patch of cotton. All these look well, excepting the cotton."

Eighteen months ago, at the place now called Brainerd, and consecrated to the Savior of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness;—(there not being a single individual, within many miles of him, who knew the Lord Jesus,) and, like his Divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions, large and fruitful fields, herds and flocks not inconsiderable in numbers, a school consisting of about sixty children and youth, collected from the surrounding forests, comfortably lodged and fed, instructed for the present world and for the world to come, and about twenty of them already able to read well in the Bible; and a church established on the foundation of the apostles and prophets, and to which within six months have been added ten or twelve, who before were strangers and foreigners, having no hope and without God in the world! The people who were sitting in darkness now see a great light. The land, which for long and dreary ages lay in the shadow of

death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

The facts now reported have the weight and conclusiveness of a thousand arguments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the *Indians*; that they may be brought to the knowledge of Christ, before they are advanced in civilization; and that the plan of instructing them in English is feasible and eligible.

It is a truth worthy to be repeated, until it reach the mind and heart of every friend of God and men in these Christian states, that, in proportion to the time and means employed, no missions to the heathen, since the apostolic age, have been more successful, than those to the American Aborigines.

Nor has the success, in manifest conversions to God, and in fruits meet for repentance, been delayed until the plastic hand of civilization had prepared the way. In the days of Elliot, of the Mayhews and of Brainerd, and now in our own day, rude children of nature and of the forest, men and women and young persons of both sexes, have had their understandings enlightened and their hearts opened to receive the Gospel, and have become humble and exemplary followers of the Lord Jesus.

The Gospel prompts to general education. But tedious would be the process and slow the advances of education in the vernacular languages of those natives, whose minds are altogether unlettered, and their languages unwritten. Most auspiciously it is found, that the obstacles which have been supposed to lie in the way of teaching them in *English*, are rather imaginary than real. They are willing to be taught, are desirous of being taught, and of having their children taught, in English; and experiments at our establishment have proved, that Indian children, eight years old and upwards, may be taken from the wigwams, and in one year be brought forward to read with a good degree of correctness and facility in the English Bible. In the mean time, they are making proportionate proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementary books, into the vernacular languages, is superseded, and the labor, time, and expense of doing it are saved. The young may as well be taught in English books as in Indian; and the old would no sooner learn to read in Indian than in English; and when once taught in English, they are brought into a new world, and the treasures of knowledge, and the arts of civilized life, are laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into operation, and animated by its success in the Cherokee nation, your Committee have been earnest in the desire of imparting the benefit of it to other tribes.

CHOCTAWS.

The Rev. Mr. Cornelius, whose zealous and able services as an agent of this Board continue to entitle him to very grateful notice, agreeably to his instructions visited, in the course of the last autumn, not only the Cherokees, but also the Chickasaws and Choctaws; and he saw a large council of Creeks within the Cherokee limits. Every where he was kindly received, and found dispositions highly favorable to the objects of the mission. The Creeks wished for time to consider; but the Chickasaws and Choctaws shewed not only a readiness, but an ardent desire, to have establishments, such as that at Brainerd, commenced among them. The United States Government, also, has engaged to afford the same patronage and aid to establishments for the benefit of each of these nations as for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on commencing an establishment in the Choctaw nation without loss of time. This is the largest nation of the four, consisting of about twenty thousand souls. They have a fine country, are possessed of considerable wealth, and have strong tendencies towards a civilized state. The Government Agent, Col. M'Kee, takes a lively interest in their welfare, and is disposed to exert his great influence in favor of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white, and the experience, which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important, that the superintendence of the Choctaw mission should be committed to him. He consented to the proposal with his wonted alacrity; and in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at the Yalo Busha, in the Choctaw nation, in about four weeks.

About the middle of June, Mr. Peter Kanouse, and Mr. John G. Kanouse and his wife, from Rockaway, N. J., and Mr. Moses Jewell, and his wife, from Chenango county, N. Y., embarked at New York, having been designated as assistants in the Choctaw mission. They arrived at New Orleans, on the 24th July, where they received from several persons distinguished marks of kindness and Christian attention; and on the 28th took the steam-boat for Natchez. On the 29th of August they reached the place of their destination in comfortable health but worn with fatigue.

The seat of this mission is about 400 miles southwesterly, from Brainerd; and near the Yalo Busha creek; about 30 miles above its junction, with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yalo Busha the Yazoo, and the Mississippi, will have a water communication with Natchez and New-Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. M'Kee, could afford them; but many difficulties were to be encountered, and for want of good laborers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes, "The half breeds and natives, who understand our object, appear highly gratified, and treat

us with much kindness; though there are not wanting those who look upon all white people with a jealous eye."—"The prospect in this nation is, on the whole, favorable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choc-taw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to a most alarming degree.—But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, notwithstanding the moral stupidity and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

FOREIGN MISSION SCHOOL

This interesting Seminary appears to be rising in favor with God and man. The present number of pupils is twenty; six from Sandwich Islands; two from Society Islands; one from the Island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich Islands; and several others shew marks of different degrees of religious seriousness. The Rev Mr. Dagget, the Principal, in an official communication just received, says, "The scholars appear to maintain a great deal of harmony in their intercourse with each other, have been very punctual and attentive at all seasons of devotion and religious instruction, and their general deportment as well as their application to study, has been very satisfactory."

New Missionaries.—The abundant grace of the Lord Jesus, continues to

be displayed in bringing forward young men of devoted hearts, and furnished minds, to bear his name to the distant heathen. Messrs. Pliny Fisk, Levi Spaulding, and Miron Winslow, now closing their studies at Andover, and Messrs. Cephas Washburn, and Alfred Finney, regular licentiates for the ministry, have offered themselves to be employed under the patronage and direction of this Board, severally with ample testimonials. And not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

Funds.—The donations to the Board within the year past, have amounted to more than *thirty-two thousand dollars*, and the other sources of income to about *three thousand*. Though the receipts have surpassed those of the preceding year about *five thousand dollars*, they have fallen short of the expenditures, which amounted to more than *thirty-six thousand*.

The number of auxiliary associations, under different names, which bring their collections to the Treasury of the Board, is about *five hundred*.

From year to year, as the plans and operations of the Board are extended, and its establishments and laborers are multiplied, the expenditures are of course and of necessity proportionably increased; and as the work proceeds, it must continue to be so.—On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian community have answered in a measure, the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration, that the Christian world is amply able to supply the means for evangelizing the many millions of the heathen. The duty is clear and imperious. JESUS CHRIST IS LORD OF ALL. The silver and the gold are His;—the world with all its fulness is His: and his high command, that his Gospel should be preached to every creature, puts in most sacred requi-

sition, the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be impoverished by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life everlasting.

To many, indeed, the spirit of this new era, as was that of our Savior's ministry, may be like new wine to old bottles:—if occasionally infused into them, it may soon be gone. But in others it will remain; and the numbers of those, in whom it will be preserved, and be like a springing well, will be continually and rapidly increasing.—Views and feelings and habits, suited to the advancing and brightening era, will grow, be propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes, than merely a temporal support for themselves and families, and a hoarded provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connexions or communities, they may do good unto all men.—*"Their merchandize and their hire shall be holiness to the Lord; it shall not be treasured, nor laid up"* They will not give grudgingly nor sparingly, they will not wait to be solicited, but will come forward with their *freewill offerings*, with singleness and gladness of heart, and fill the treasury of the Lord to overflowing. The cause is worthy. The treasures of heaven have been freely given for it; and the treasures of the earth will not always be withheld. There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the all-sufficiency of Zion's Redeemer and King, and the exertion must be made in his strength, and with humble and prayerful waiting on his will.

From the London Missionary Register.

SIERRE LEONE.

Promising indications among the liberated Negroes.

We extract the following passages from various communications:

One of the negro women at Regent's Town was asked, "Do you thank God, who sent white massa to teach you?" she replied, in broken English, with an earnestness not to be described, "Me tank God too much," that is, very much; "dat time massa no come, me do plenty bad tings, and bring me plenty trouble."

I love these black people (Mrs. Garnon writes;) for I always find them friendly and thankful. I was particularly pleased with the affection of our Krooman. He is cook, fetches water and wood, and does all the hard work. Mr. Garnon was ill at Leicester Mountain. The man had been twice down and up to and from Free Town, which is three miles of steep road. As he was obliged to go down to the town again with the surgeon for some medicine, I said, "Ben, you had better send John with the medicine, and do you come at gun-fire in the morning, and make fowl roast for massa"—he instantly said, with earnestness, "Mammy" which is my usual appellation from them, "my massa sick! suppose me no come, me no sleep—my heart no good." This almost overcame me. I said, "Very well, Ben, you may come." He did so, all in the dark and over a rugged road; and, as soon as it was at all light in the morning, he was at our room-door, to know "How massa do." The Children also sent me word, "Me want go see massa;" and so overjoyed were they all, that, when they came and saw him, their eyes quite sparkled with delight.

The progress of some of the adults in reading is very rapid. In less than a twelve month from the time of their liberation, they read well in the New-Testament, and delight to study it, every leisure hour. One said to Mr. Johnson, "Massa, me see myself in dis book," and opened to the 7th chap. to the Romans, pointing to the passage from the 19th to the 24th verses: *For*

the good that I would, I do not; but the evil which I would not, that I do, &c.—Not a few of them have been, indeed, thus led to a knowledge of themselves. They will tell us, with the greatest simplicity, that they have two hearts within them—a good heart and a bad heart; nor can we convince them to the contrary. They will also tell us, that these two hearts have a “long palaver” with each other, and how much bad heart strives to hurt good heart.

I was speaking (says Mr. Johnson) to my people, a few Sundays ago, of my being sent hither to preach to them about Jesus-Christ; and was telling them how good God was to send ministers to Africa, and to bring them to this place; and that if God had not been so good, they would have perished in their sins. I had an object in view; which was, to form among them a little Society for the relief of their sick members, by subscriptions of a halfpenny a week each. After service, one of them stood up, and said to the rest, “Dat be very good ting, broders. Suppose one be sick, all be sick; suppose one be well, all be well!” What a simple, but practical comment on those words, *Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it*; and indeed on the whole passage, 1 Cor. xii. 12—27.!

One who had lately been reclaimed from the depths of sin, when asked, “Well, how is your heart now?” replied, “Massa, my heart no live here now. My heart live there”—pointing to the skies.

Mrs. Garnon writes concerning Regent's Town:

I have been spending a week at Mr. Johnson's. How would you enjoy to visit many of his black people, and hear their simple but sincere expressions of love to Christ! They manifest great humility, distrust of themselves, and ardent longings after holiness. I attended their Saturday evening meeting. One young Ebo woman with tears, said, “Massa, my heart trouble me too much this time. Me no have peace. Me pray. Jesus no hear me pray. Me tink he no like save me.”—From excessive grief, she fell suddenly into a kind of fit (for I can describe

it as no other) and shook on her knees in the most violent and distressing manner. This appears to be the manner in which these people are commonly affected, under their first religious impressions. It may arise from the dread with which they are struck at their awful condition, and from the entire newness of divine things to them.

The next day was Sacrament Sunday, when I united with these beloved black sisters and brothers at the sacred table. O that I may be permitted to sit down with them in the heavenly Jerusalem!

One night we were just returned from the church, where family prayer is performed, when one poor man came in, and said, “Massa! my heart burn! It like fire. Me glad too much.”—This was expressive of his enjoyment at the time in the service of God.—There is great sweetness and humility among some of the recaptured who are brought to accept Christ as their Savior.

Of the children in the Christian Institution at Leicester Mountain, Mrs. Garnon says—

I had some of the children who are called after Benefactors in a room by myself. I read to them and endeavored to make myself understood: but from their little knowledge of English and of religion, it is very difficult.—Poor little dears! they looked at me so earnestly; and, when I questioned them, said, they “no sabby”—could not understand me. The tract called the “Negro Servant” fixed their attention. A short prayer has been made for the children, which they all use before we rise at night from family prayer. Mr. Garnon repeats it, and they all follow him. “Thank God for having taken care of me this day, and for my food and clothes! bless me, O God, this night! Forgive me all my sins, and keep me from all evil, for Christ's sake!”

Mr. Garnon adds his testimony.

I am glad when opportunity offers, to get among the black people. I had the happiness to address 500 or 600 of them, who seemed very anxious to hear “good palaver about Jesus Christ.” You might have seen not only black faces, but such sparkling bright eyes as seemed to denote some-

thing within, as ready to say, "Me tink much!" One told me afterward, that it was "odd that white man understood all black man's heart."—Their singing is excellent. Mr. Johnson has taught them by method; and it is delightful to hear the sweet harmonious voices of some of the females.

It is remarkable, that, of the liberated captives at Regent's Town who have been brought to embrace true religion, there are some of every nation. Are we not to contemplate them as, in due time, returning as ambassadors, to proclaim the message of eternal life to their countrymen? This they do now among themselves; and often get turned out of their own country people's houses.

Extracts from the Report of the Directors of the SABBATH SCHOOL in Augusta.

To the Editors of the Christian Monitor.

GENTLEMEN,—I send for insertion in your useful publication the following extracts from the Report of the Directors of the *Augusta Sabbath School Society* read at its Annual meeting in November last. It may add one testimony more to the utility of devoting a part of Holy time to the instruction of children and youth, and thus prompt to continued exertion in a course comparatively new, but universally popular.

"The first attempt at Instruction upon the Lord's Day made in this town, was about three years since. This *labor of love* was undertaken by a benevolent female, who would shrink from being publicly named on this occasion, but whose truly Christian exertions in behalf of the rising generation around her, the Directors cannot refrain from holding up to public gratitude. The numbers, at first few, gradually increased, until they were too numerous for one person successfully to teach. Aid was cheerfully afforded, and the following year three Schools, comprising from one hundred to one hundred and twenty children, were taught upon every Sabbath.

The *Aug. Sabbath School Society* was organized in April last. It is pleasing to reflect upon the unanimity with which it was commenced, and the cheerfulness with which all to whom it was proposed, consented to aid its establishment, and to contribute towards its support. The whole number of children whose names have been entered upon our books is about two hundred and fifty. These were distributed into three Schools, two of which were upon the Western side of the river, and one upon the Eastern. The children in each School were arranged in classes of from eight to twelve, with a separate teacher for every class, as far as practicable. The books used in these schools, in addition to the Sacred Scriptures, were, Cummings' Questions, the Historical part of Emerson's Primer, and the Boston Primer.

Of the behavior and attainments of these youth, it would be impossible to give any one character applying equally to all. While there have been those who have carelessly neglected to avail themselves of advantages gratuitously offered for improving their minds, and ameliorating their hearts, the Directors are happy to say, that by far the greater part have not been insensible to the value of these advantages. The general conduct of the children has been correct and attentive, docile and obedient.

Of their attainments it would be impracticable to speak with minuteness in this report. Many of the children, besides the amount of their lessons, have committed four and five hundred verses, either from the New Testament, or from some collection of Psalms and Hymns. Two girls in the School upon the Eastern side of the river, are credited as having recited upwards of thirteen hundred verses in addition to their stated lessons, which were said correctly.

In closing their report, the Directors cannot withhold the expression of their satisfaction at the result of this their first systematic effort at Sabbath School Instruction. It is true, they cannot tell of a single individual rescued from habits of indolence, frivolity, and vice, by their exertions—but they can point to numbers, who, but for this institution, would have passed

hours of holy time in sloth and inactivity—perhaps worse, in deeds of wickedness. Encouraged by the good effects already witnessed; let the Society continue its exertions, and aided by the prayers of the pious, may we not hope the blessing of GOD upon them: It is his own inspiration which has directed the words with which we will conclude this report—*In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper this or that, or whether they shall be both alike good,*"

Extracts from the Report of the Directors of the SABBATH SCHOOL in Hallowell, Nov. 15th, 1818.

The school closed, except for the purpose of review, the first day of the present month.—Since its commencement in August, 157 male and 189 female children have entered the different classes, making in the whole 346. During the time 18 young gentlemen and 24 young ladies of this village, have faithfully engaged in the duty of instruction. In addition to the lessons, which were committed to memory from the New Testament and Watts' Psalms and Hymns; Cummings' Questions on the New Testament, Emerson's Evangelical Primer and the Boston Primer, have been the books selected, and adapted to the age and improvement of the children, one of which, has been presented to each scholar, on entering the school. The whole number thus presented to the regular attendants of the school, and those children who have occasionally left town has been 177 of Cummings' Questions, 99 Evangelical Primers, 118 Boston Primers and two Testaments. The greatest number of children present any one Sabbath was 231—and of this number 134 were females. The smallest number present, on any Sabbath, was 57 and of this number 19 were females. Excepting however one Sabbath the smallest number present, has been 113.—The average number of children present each Sabbath, during the last quarter, has been 168. Though the school in general, deserves

the approbation of the Directors, for intelligence, attention and amiable deportment, and even many in the Evangelical Primer have discovered an ardent desire for improvement; the Directors think proper to speak more particularly, of the progress of some of the higher classes in Cummings' Questions; which classes consist of 41 male and 77 female children, making in the whole 118. In this number the questions answered and verses from the New Testament committed to the memory, during the last quarter, as follows: 77 of the above number have answered and repeated more than 200 questions and verses and from 5 to 55 Hymns—54 of the above number more than 400—30 over 600—21 over 800, and 8 over a 1000, and one female class consisting of seven has during the same time answered 3667 questions, repeated from memory 3676 verses from the New Testament, and 223 Hymns. In addition to the foregoing statement, there have been some individual instances of industry and emulation, which the Directors conceive it their duty to mention. One girl aged 8 years has in 13 Sabbaths answered 239 questions from Cummings' and repeated 703 verses from the New Testament and 12 Hymns; another girl aged 14 years, during the same time, has answered 399 questions from Cummings' and repeated 661 verses and 16 Hymns; another girl aged 16 in the same time, answered 690 questions from Cummings' and repeated 814 verses from the New Testament and 37 Hymns; another girl aged 14, in this time, answered 690 questions from Cummings' and repeated 814 verses from the New Testament and 55 Hymns; one boy aged 12 years, has in 13 Sabbaths answered 1482 questions from Cummings' and repeated 370 verses from the New Testament and 21 Hymns; another boy aged 11 has during the same time, answered 2018 questions from Cummings' in course, exclusive of 1431 in review, and repeated 843 verses from the New Testament and 7 Hymns. The Directors avail themselves of this occasion, to express their desire that the return of spring may awaken increasing energy among the friends of this noble ob-

ject. It is a system of moral intelligence, that should be known and valued in all the ranks of society. The principles, which it is the object to inculcate will give a cast to the character of the times in which we live. Expressive dignity of mind will always command admiration, but the humble acquisitions of a Sabbath school may throw a beam of hope, where a ray of science can never penetrate. This method for moral instruction, forms an era of the age in which we live, and the consequences which may hereafter result to the young of our land open a current of animated thought; our resolution of principle and character are not to be restrained by inactive retirement. The elevation of duty to ourselves, to society, and the religious welfare of our country demands the highest exercise of energy and fidelity. Intellectual accomplishments are practical, only, when they have a salutary influence upon those by whom we are surrounded; and if this principle was felt amid all the anxieties of study, what blessings could be carried, to the abodes of ignorance and sorrow; usefulness and respectability in life, are aided, but do not depend upon mental vigor alone. There are obligations of a higher kind, than the acquisitions of knowledge, among which, is that early regard for moral excellence of character, the importance of which all may admit, but in the same sedulous improvement of the mind too many forget, until surrounded by the allurements of active life. It is the noble object of a Sabbath school to make moral goodness a subject of distinct regard, and though we must lament the evils incident to our nature, and admit, that even parental fondness can rarely repose with pleasure upon the moral beauty of childhood. It will be confessed, that parents too often disregard the advantages of early instruction, and in forgetting the responsibility of moral discipline, are as often compelled to weep over the wayward follies of maturer age. Let parents feel the value of home, fireside instruction; let the intelligent show their regard for christian education and the hopes from a Sabbath school, will not pass away "like the morning cloud and early dew."

From the Boston Recorder.

DEAF AND DUMB.

Extract of a letter from a Gentleman to his friend in Boston.

Dear Sir,—Being on a journey through the State of Connecticut a few weeks since, it providentially happened that I should spend the Sabbath in Hartford. I attended worship in the Rev. Mr. Hawes' meeting-house, where it was communion day. In the course of the morning services, several candidates presented themselves for admission into the church, among whom was a young lady, a pupil in the Deaf and Dumb Asylum. The scene was peculiarly interesting. The reverend Pastor observed to the congregation, that the case of Miss Fowler, the unfortunate candidate before them, was so peculiar, he felt himself bound to state, that she had for some time past manifested a strong desire to unite with the church under his care; that he had repeatedly examined her with respect to her acquaintance with the simple and important truths of the Bible; that she had ever given the most satisfactory evidence, not only of her knowledge of these truths, but also of their renewing and sanctifying influence on her heart, and of the purity of her motives in thus presenting herself to make a public profession of religion; that he viewed this instance of hopeful conversion to be a signal instance of the interposition of Providence in favor of the asylum, and one that ought to call forth the deepest gratitude of all present. The countenance of the candidate evidently discovered that she deeply felt the solemnity of the occasion. She came forward with great composure, bowed her assent to the covenant which had previously been explained to her, received the ordinance of baptism, and then retired to her seat to partake of the consecrated elements, all in a manner fully evincive of a realizing sense of the solemn vows she had taken upon her.

The scene was witnessed by a large and very respectable audience, who together with the companions of the candidate in misfortune, were all deeply affected at a sight so novel and in-

interesting. Never did I see so many tears shed on such an occasion. All felt abundantly rewarded for all their prayers, and charities, and labors, to build up this infant establishment.

While witnessing this most affecting scene, I could only regret that those, into whose hands the Lord has committed much of the silver and the gold, could not have been present to have had their hearts melted with ours, and opened to contribute of their abundance to provide the means for the instruction and salvation of hundreds of our kindred and of our families, whose intellectual and moral powers are now chained in darkness. Little are the public aware how many parents there are around us, who have been called to weep over the son or daughter of their hopes, whose mind, by the hand of nature or disease, is forever barred, as they have supposed, from all improvement in human or divine knowledge. O that those to whom God has given children perfect in all their senses and faculties, would feel for these parents, and cause their tears to cease, by casting in their mite to build up an institution so wonderfully calculated to raise these sons and daughters of suffering, to knowledge and usefulness in this world, and immortal felicity in the world to come. By aiding in this benevolent object, we surely are using the most efficient means for the introduction of that happy period, when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; when the lame man shall leap as an hart, and the tongue of the dumb shall sing; when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads."

FROM THE CHRISTIAN HERALD.

Extracts from the First Report of the National Institution for the education of Deaf and Dumb Children of the poor in Ireland, Established May 18, 1816.

AMONGST the affluence and variety of Public Charities, which have long distinguished the Capital of Ireland, it

cannot but be deemed extraordinary, that no Asylum, nor means of Instruction had been provided for the indigent *Deaf and Dumb*, until the last year; when, through the exertions of a few individuals, an institution for these purposes was formed, to which the attention of their fellow-countrymen is now earnestly invited.

The difficulties and discouragements with which this Infant Establishment has had to struggle, will, it is hoped, recommend it to beneficent regard, not less powerfully than the liberal patronage which it has received from his Excellency the Lord Lieutenant, from several highly distinguished persons, and especially from the Governors of the House of Industry.

Hitherto, in this country, the unfortunate individuals among the lower classes, who are separated from commerce with their fellow-creatures, by the want of hearing and speech, have been left to neglect, as merely pitiable specimens of hopeless infirmity. Whilst our neighbors, in England and Scotland, have been vying with each other in Provincial and National Establishments for the Deaf and Dumb; whilst France, in the midst of her troubles, was engaged in rearing one of the most perfect Schools for these purposes which Europe has yet witnessed; whilst benighted Spain has for more than a century cherished Instructors for the like interesting objects; Ireland was still tardy and reluctant to join her services in this common cause of benevolence.* The public, however, will have pleasure in learning that so important a work of charity has been lately begun; and the original subscribers to this Institution will be gratified to hear, that its success, though on a very limited scale, has surpassed the expectations of its founders.

A prejudice has strangely obtained, not only amongst the vulgar, but the higher orders, that persons born deaf, and consequently dumb, are capable of little more than animal training. No opinion is more ill founded. The gen-

* There are about *twenty-five* Institutions in Europe for the Education of the Deaf and Dumb.

eral principle of compensation, as discernible in the various arrangements of Providence, is in no instances more remarkable, than in those of persons deprived of certain organs of external sense. The intelligence and vivacity of blind persons are familiarly observed. The extraordinary acuteness of their sense of touch, and the judgments they learn to form of the distance and magnitude of the solid objects around them, are facts too frequently exemplified, perhaps, to excite the attention which they deserve. But when we are informed of a blind botanist, who discovers not only the forms, but the colours of plants, by the sensibility of his tongue, surprise is created, although the fact itself is strictly analogous to those which daily experience exhibits in the improved faculties of other organs.

It is hardly to be expected, however, that those who are accustomed to judge of the exercises of the mind, through the medium of language alone, should form a just conception of the intellectual capacities of the Deaf and Dumb. The cultivated uses and alertness of their sense of vision, improved by early habits of reliance on its information, and associated with almost every mental process, lay open avenues of instruction, which even the philosopher explores with wonder and pleasure. The examples are numerous, in which instruction through the organs of sight has redeemed Deaf and Dumb persons, of a teachable age, from the lowest degradation, to very high intellectual attainment. One instance of this kind may be cited.—Massieu, a pupil of the Abbe Sicard, was born a peasant in the neighbourhood of Bordeaux. His youth had been spent entirely in the mechanical employment of tending a flock; without any attempt having been made to cultivate his reason. At the age of sixteen, when the Abbe took him into his school, he was strictly “a man of the woods, untinged with any habits but such as were merely animal; astonished and terrified at every thing. His clouded and inexpressive countenance; his doubtful and shifting eye; his silly and suspicious air; all seemed to announce, that Massieu was incapable of any in-

struction. But it was not long till began to inspire his teacher with most flattering hopes.”—After he made a certain progress in the cultivation of language, (which was taught him in the figurative manner adapted to his apprehension,) the Abbe required of him one day a definition of *Time*. *It is a line*, he replied, *which has two ends; a path which begins at the cradle, and terminates in the grave.* To the question, *What is Eternity?* he replied, *It is a day without yesterday or to-morrow; a line which has no end.* The Abbe inquired of him, *What is Revolution in a state?* He answered, *It is a tree, whose roots usurp the place of its trunk—What do you understand by gratitude?* resumed the Abbe; *Gratitude*, said his pupil, *is the memory of the heart.*—When the existence and attributes of God were disclosed to Massieu, he cried, with an enthusiasm which would have done honor to the genius and piety of Newton. *Ah! let me go to my father, to my mother, to my brothers, to tell them that there is a God; they know it not.*—That he afterwards acquired very just notions of the Governor of the Universe, may be proved by his answer to the question proposed to him by Sir James Mackintosh; *Does God reason?* After some consideration, he replied, *Man reasons because he doubts; he deliberates, he decides; God is omniscient, he knows all things, he never doubts; he therefore never reasons.*

ORDAINED.

At Alna, Nov. 25th, 1818, the Rev. SAMUEL JOHNSON. Rev. Mr. Tappan, of Augusta, offered the Introductory Prayer. Sermon, by Rev. Mr. Thurston of Winthrop. Ordaining Prayer, by Rev. Mr. Belden of Bristol. Charge to the Pastor, by Rev. Mr. Gillet of Hallowell. Charge to the People, by Rev. Mr. Bayley of Newcastle. Right Hand of Fellowship, by Rev. Mr. Kendrick of Pittston. And Concluding Prayer, by Rev. Mr. Mitchell of Waldoboro.

DIED.—At the Cape of Good-Hope, Rev. E. WARREN a Missionary from Ceylon, aged 32. He was sent out by the American Board for Foreign Missions. His last words were, ‘Is this death? Is this death? Yes, it is death. Come, Lord Jesus, come quickly. To-day I shall be with Christ.’



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